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TRAVELS

Into divers Parts of

EUROPE and ASIA,

Undertaken by the *French* King's Order to discover a new Way by Land into

CHINA.

Containing many curious Remarks in Natural Philosophy, Geography, Hydrography, and History. Together with a Description of *Great Tartary*, and of the different People who inhabit there.

By Father *Avril*, of the Order of the Jesuits.

Done out of French.

To which is added, A Supplement extracted from *Hakluyt* and *Purchas*; giving an account of several Journeys over Land from *Russia* *Persia*, and the *Moguls* Country to *China*. Together with the Roads and distances of the places.

IMPRIMATUR.

April 4. 1693. *Char. Heron.*

LONDON: Printed for *Tim. Goodwin* at the *Maidenhead* over-against St. *Dunstan's-Church* in *Fleetstreet*. MDCXCIII.

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Translator to the Reader.

AMong the various Professors of the Christian Religion, they who call themselves *Roman-Catholicks* have appear'd most zealous to spread abroad their Superstitions in the far-distant, and New-discover'd parts of the World. Whether it be that the Curse of the *Jews* be upon 'em, to be scatter'd or'e the face of the Earth; or whether it be that their affinity with Anti-Christ makes 'em more eager in search of whom they may devour. However it be, certain it is, that the Jesuits and other gadding Orders of the *Roman* Religion, have for several years had a longing desire to settle themselves in *China*, as well as in all the other parts of *Asia*, under the Title of *Missionaries*. This same zealous curiosity of these Missionaries has produc'd the several Discoveries contain'd in the ensuing *Voyages*; which in a Series of inhabited Kingdoms, have tack'd together two Extremities of the World, that were thought to lie disjoined from one another

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before. A work of great importance for the Advantages of Foreign Commerce and Traffick, and becoming the Encouragement of all the *European* Princes. However, because they could not be transmitted to publick view, without the interlarded Digressions and Intoxications of *Romish* Superstitions, 'tis hop'd the Reader will rather put a value upon what he meets with full of weight and conspicuous use, then mind the Impertinences of the Writer; and look upon 'em as the Flats and Sandbanks of some sorts of Medly-Writing, which are to be avoided just as our Sea-men shun the Rocks and Shelves which they see before their Eyes in Ordinary, though Necessary Navigation. For the Design of this Translation was not to teach men the way to Heaven, but to instruct 'em in the several New-found Roads to *China*.

THE

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THE
Author's Preface.

IT will not be improper in giving the Publick an account of my Travels, to speak a word or two about the Reasons that first induc'd me to undertake them. Some years ago the R. F. Verbiest of the Society of Jesus, a famous Missionary in China, *acquainted his Superiors in* Europe, *that the Mission of the* East *were in great want of Evangelical Labourers; and that it would be easy to furnish a considerable number of them, without exposing them to the hazards that had stopt the best part of those who were going into* China *heretofore by Sea. He show'd them that the* Tartars *in making themselves Masters of* China, *has made a Passage into that vast Empire through Great* Tartary, *and that it would be easy to take the advantages of the Commerce the* Tartars *had maintain'd ever since with the* Chineses, *to introduce the Light of the Gospel among both Nations.*

This Project prov'd the more acceptable, by reason that the loss of an infinite number of zealous Missionaries, who had consummated the sacrifice of their life, before they could reach the place of

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their Mission, was sensibly regretted; and that this way, though difficult in the beginning, did not seem impracticable, since History mentions some Travellers who have had the good fortune to reach China *by Land. But whereas the way thither was not particularly known, I was pitch'd upon by Providence, and by my Superiors, for the better discovery thereof, and to get such instructions and informations as were most proper to that end.*

I hope this Relation may prove serviceable to such Missionaries who find themselves inclin'd to carry the Gospel into those Countries; and that charitable persons who are zealous for the glory of God, will the more willingly contribute to a Design so glorious, the execution whereof will daily become the less difficult.

Besides the advantage of those Missions which was the principal aim of my Travels; my Relation will give several new insights into Sciences, and particularly into Geography. *I will give an instance of it in this place. None had yet been able to discover the exact distance of* Peking. *It is true, that the last Relation of* Siam, *and the Observations of the Stars, and of the Eclipses, taken in those Countrys, and by the way, by the Fathers of the Society of Jesus, sent thither by his Majesty as his Mathematicians, had already show'd us, that our Geographical Maps had plac'd the Extremities of* Asia *above 25 degrees too far. But yet Mr.* Isaac Vossius, *who had already printed his Sentiments about the Measures of Longitude, taken according*

Var. obser. Lond. 1685.

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according to the Principles of Astronomy, *seem'd to distrust those kind of Proofs, and was so far from allowing* China *to be nearer, that he pretended it lay even further. The Relation of* Siam *not having been able to convince him, he publish'd a small Pamphlet to maintain his first Sentiments: But Father* Gouye *Professor of the Mathematicks at the College of* Lewis le XIV. *refuted all his Reasons, in a very solid manner, which satisfi'd the Publick.*

Universal Lib. Tom. 8.

Physic. & Mathemat. Obser. Par. 1688.

The truth is, that both the Ancient and Modern Astronomers have effectually made use of the Eclipses of the Moon to determine Longitudes; and those who are any wise vers'd in those Matters, know how much we are oblig'd to Galilee *for the discovery of the* Satellites *of* Jupiter, *and the value we ought to set upon the Learned easy method the illustrious* M. Cassini *has given us to find out Longitudes with certainty, in discovering the Emersions and Immersions of those Stars.*

Ibid.

It is childish to say, that we will not find wherewithal to fill up the other Hemisphere; and since M. Vossius *was no better vers'd in the Principles of* Astronomy *and* Geography *a* M. de la Hire *observes with*

Riccioli's Geograph. reformat. Dudl. Artan. del mare.

reason

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reason, he might at least, to satisfie himself, have taken the trouble to look upon Father Riccioli's *Geographical Tables, or* Dudly's *Atlas.* Vossius *is undoubtedly a great man, and incomparably well read; nay, beyond any other; but at the same time it is undeniable, that the desire of appearing universal, often plung'd him into gross Errors, in taking him out of his Province.*

In fine, I am perswaded, that were Vossius *alive still, tho never so prepossess'd with his Hypothesis, he would yield to the Proofs that are set down in this Book. And indeed, I have not only observ'd the Stars to take the Altitudes of the Countrys where I have been my self; I have also follow'd the Rules he has prescrib'd, to discover the exact extent of every Country, the which he prefers to Astronomical Demonstrations: I have taken information from the Inhabitants; I have spoken to them, I have heard from them how many days they employ'd in travelling to* China, *and how many Leagues they travell'd a day: I have seen them come from* Moscow, *and come back from* Peking! *In a word, I have taken such precautions, that I have reason to believe I have not been deceiv'd. All my third Book is chiefly employ'd in relating the different Roads the* Muscovites *and* Tartars *use to travel into* China; *for which reason I call this Book,* Travels into China, *tho I have not had the happiness to reach it my self, according to my expectation.*

I may

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I may add in this place, that tho' our Profession in general obliges us not to be sparing of our Lives and Health, and to run to the utmost bounds of the World, through the greatest dangers, to the assistance of Souls that are redeem'd by the Blood of Jesus Christ, *and that we are engag'd so to do by a solemn Vow; yet people may the better rely upon the certainty of the Way I have discover'd, by reason that this Project has been approv'd and follow'd by the Superiors of our Society, who have always a particular eye upon our Foreign Missions, as the most essential, and most holy part of our Profession, and are always cautious not to expose their Inferiors too rashly, without a reasonable ground, thereby to derive some advantage for the good of the Church, and for the propagation of the true Faith. So that it may be inferr'd from thence, that they would not have hazarded Twelve of their Brethren, all Persons of singular Merit, who are gone within these few Months for* China, *and all of them by Land, unless they had found some solidity in the* Memoirs *and Instructions I have given them. There are yet several others, who being mov'd by these Examples, and the desire of suffering much for God's sake, are disposing themselves for the same Journey, who are resolv'd to take the Way of the* Yousbecs, *and of* Thibets, *according to the design that had been propos'd to me by the late Count* Syri, *which he would have put in execution before this, had not Death stop him*

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him in the middle of his Glorious Enterprize.

In order not to lose time, and to make that Road the easier for those that shall follow them, they go first to Constantinople, *where they will find Father* Beauvollier *my Companion of Mission, who will be the Bearer of the King's Letters to the* Cha *of* Persia, *and who will conduct this Apostolical Company to* Trebesond, *to* Erzerum, *to* Irivan, *and to* Schamaki. *They will tarry some time in all those Cities, there to get new Informations, and to establish good Correspondencies, as also to leave two or three of their Company there to serve towards the Conversion of the People of the Countrey, and to give Instructions to the Missionaries that shall henceforward go that way. From thence they are to repair to* Hispaan, *which is the Metropolitan of* Persia, *where they shall desire the* Cha's *Protection, and deliver our Monarch's Letters to him, whose Recommendation and Zeal will be very material for the solid Establishment of our Design.*

From Hispaan *they will repair to* Samarkand, *or to* Bokara, *there to make the like Establishment, while Father* Grimaldi, *who has been chosen by the Emperor of* China *to succeed the late Father* Verbiest *in his Place of President of the Tribunal of the Mathematicks, will use his utmost Endeavours to facilitate their design in* China. *They may likewise in that Journey learn the Language of the* Chi-

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neze-Tartars. *They are also in hopes to meet in their way from* Bokara *to* Peking, *among the* Chineze-Tartars, *some of those that have been converted in coming to the Court of* Peking.

This Road has been chosen preferably to that of the Muscovites, *both for the Reasons set down in my Book, and because Father* Grimaldi *is always diffident of those Schismaticks, and dreads their appearing too much in* China *to the shame of Christianity, which they disgrace by their Ignorance and Brutality.*

Our Superiors design to send yearly some Missionaries who shall follow the same Road, and stop at Constantinople, *at* Trebizond, *at* Irzerum, *at* Irivan, *and at* Schamaki, *in the room of those who shall be sufficiently acquainted with the Languages to continue the Voyage of* China. *The* Persian *Tongue will also be of use to them, since it may serve to convert the* Chineze-Mahometans, *whose Conversion St.* Francis Xavier *did not neglect. 'Tis much easier to bring them to the true Faith, than those who are under the* Turk's *Dominion.*

They may likewise usefully imploy themselves during their Journey in bringing back the Greeks *to the Church of* Rome, *which some of them are pretty well inclin'd to, as it appears particularly by what I have related of the* Armenians, *and by the Relation from* Julfa, *which I have annex'd to this Book.* Julfa *is a Subburb of* Hispaan, *and one of the chief Establishments of the* Armenians *in* Persia.

Those

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Those Missionaries will likewise have the advantages of being vers'd in the Apostolical Functions at their Arrival in China, *by the Essays they shall have made by the way, and by the experience they shall have acquir'd. They will consequently be in a Condition to labour effectually at their first Arrival into* China, *which could not be expected from those who have hitherto been sent there by Sea.*

Altho these Precautions seem to be very good, we are sensible at the same time, That he that Plants, and he that Waters, is nothing, and that none but God is capable to grant Success to this great Undertaking. The Revolution that happen'd in the Kingdom of Syam, *has shew'd us, that God through the Secret Judgments of his Providence, sometimes permits the best contriv'd measures, and the Designs that are best laid for his Glory, to miscarry, contrary to our Expectation. However, we shall have the satisfaction of having done our Duty; and after all, we shall be too happy to acknowledge our selves useless Servants: We hope that all good Catholicks will be willing to second this Design, and to move the Mercy of God by their Prayers, since our Sins perhaps hinders him from pou'ring his Mercies upon* China *and* Great Tartary.

TRA-

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TRAVELS INTO ARMENIA.

BOOK I.

OF all the *Eastern* Countries to which the Light of the Gospel has been convey'd, there are few wherein more considerable Progresses have been made then in *China*. The prodigious number of those who have quitted their Superstitions for the Adoration of the True God, and who abandon their *Pagan* Follies every day, the Piety of the New Converts, their Courage and Permanency in the discharge of all the Duties of *Christianity*, sufficiently demonstrate how well those People are inclin'd to receive our Sacred Faith.

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'Tis to ſuccour and help forward ſuch pious and happy Inclinations, that extream diligence has been us'd to procure as many Labourers as it was poſſible, to diſſeminate the Chriſtian Doctrine; either to ſupply the room of thoſe, who after they had glorioſuly ran their Race, were no longer in a condition, through their great Age, or other Infirmities, to cultivate this flouriſhing Miſſion; or to increaſe their number, proportionably to the New Converts, who are multiply'd to that degree, that one Paſtor is forc'd to take upon him the care of ſeveral Churches.

One of the moſt Zealous Miſſionaries of *China*, now grown old under the Burthen of Evangelick Fatigues, declar'd to me ſome years ago, after a moſt ſenſible manner, the conditions of thoſe Miſſions in a Letter, wherein he invited me to go along and bear my ſhare with him in thoſe extraordinary Imployments, which he was no longer able alone to take upon him. 'I am all alone, 'ſaid he, in a Province which is above a 'hundred and thirty Leagues in extent, with 'four or five Churches under my care, eve'ry one of which had formerly a Father be'longing to it; ſo that I am forc'd to travel 'a great part of the year, not having any 'one to whom to make my Confeſſion at the 'point of Death, by reaſon of the great diſtance

'ſtance that ſeparates us: And not only my 'ſelf, but a great many other Miſſionaries 'are reduc'd to the ſame condition.

But notwithſtanding the great care that is taken to ſend from time to time new recruits of Evangelic Labourers, to uphold and propagate the Faith in this vaſt Kingdom; what with Pirates, Shipwracks and *Diſeaſes*, what with other inconveniences of a tedious and tireſome Navigation, ſtill many more are deſtroy'd and miſcarry then ſafely arrive in the Country. I have been told by Father *Couplet*, an Illuſtrious Miſſionary, whom all *Paris* beheld with ſo much ſatisfaction after his return from *China*, where he had reſided above thirty years; That he had made it his buſineſs to make an exact computation of the number of Jeſuits who had ſet forward out of ſeveral parts of *Europe*, in order to undertake the Miſſion he had quitted; and that he had found that of ſix hunder'd who had taken Shipping for *China*, ſince our Company were permitted entrance into that Kingdom, not above a hunder'd ſafely arrived there; all the reſt being ſacrific'd by the way, either by Sickneſs, or Shipwrack.

Near four hunder'd Jeſuits periſh'd going to China.

A design to find out a new way by Land to China.

Therefore to avoid for the future the loss of so many Missionaries, of which the *Indies* and Kingdoms farther remote, will be a long time sensible, a Resolution has been taken some few years since, to find out a Passage into *China* by Land. Nor was it a difficult thing to meet with people who were willing to contribute toward so great a Design. Among others who presented themselves in order to this new attempt, I my self was made choice of, and I have had the consolation to make it my business these five years together. To this purpose it was that I travell'd all over *Turky*, *Persia*, *Armenia*, the *Southern Tartary*, *Muscovie*, both *Prussia's*, and *Moldavia*; that I took Shipping several times in different Seas of *Europe* and *Asia*; and that I expos'd my self, though with a great deal of pleasure and delight, to all those Dangers which I knew were not to be avoided by those who undertook such laborious and toilsome Voyages.

Before my departure from *Paris*, I went to *Montmartre*, to the end I might collect together some Sparkles of that Sacred Fire which St. *Ignatius* and St. *Francis Xavier* left, even after their Death, as Reliques still sufficient to inflame the Hearts of their Spiritual Children. After which, in company with Father *Couplet*, I went to *Lion*, where I was

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I was forc'd to quit him, and continue my Journey to *Marseilles*, where I was to take Shipping.

There it was that God was pleas'd to give me a taſt of ſome parts of that Comfort, before I left *France*, which formerly St. *Bernard* felt, when he forſook the World.

One of my Brethren, already a Prieſt, ſpurr'd on like my ſelf with a deſire of devoting him to the converſion of Infidels, overtook me at *Marſeilles*, before my departure, in order to let me know his Reſolution to ſhare with me in the Toil and Labour which I was about to undertake. Now in regard he had for ſome time before prepar'd himſelf, in purſuance of a zealous and godly Life, for this Employment, I thought it high time to procure him the happineſs which he had all along ſo paſſionately deſir'd; which was, that we might be both together more ſtrictly united in the Bonds of Grace, then we had been till that time by the Ties of Nature. To which purpoſe meeting in this Port with the convenience of a Veſſel of St. *Malo's*, bound for *Civita Vecchia*, we embark'd, and after a proſperous and quick Paſſage landing ſafely, we continu'd our Journey to *Rome*.

Father *Charles de Novelle*, who was then General of the Jeſuits, was readily induc'd to grant us the favour which we requeſted

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of him. For he admitted my Brother into the Society; and after several particular marks of a Goodness really paternal, he gave his Blessing to both of us. And no sooner had we receiv'd it, but we hasten'd to *Leghorn*, to embark our selves in a Vessel that was bound for the *East*, in company with a Man of War called the *Thundring Jupiter*, the Captain of which had been dignin'd by the King some years before, for engaging, alone, four Pirates of *Tripoli* for three days together, and putting 'em to flight.

Our stay in this City was longer then we expected: However we lay not idle. For in regard we were oblig'd to spend our *Christmas* there, till the lading of both Ships that lay bound for *Cyprus* were ready, the Officers and Seamen lying a Shipboard in the Road, found us business enough during that Holy Season: For we confess'd 'em, and gave 'em, almost all, the Communion, and because they were not permitted to go ashore, we made a kind of a Floating-Church of the biggest of the two Vessels; where all the people being assembl'd, found wherewithal to satisfie their Devotion, in such Exercises of Piety as we took care to settle among 'em.

Some

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Some days after, they gave us notice that they were ready to weigh Anchor, and that therefore we must hasten to take our Places in expectation of a fair Wind, which serv'd the same day that we embark'd, which was the 13*th.* of *January*, in the year 1685. insomuch that the next day we lost sight of the Islands of *Capraia*, *Elba*, and *Sardenia*.

Two Vessels set sail form Leghorn *for the* East, *in* 1685.

Of all the Accidents that cross'd us in our Voyage, none discompos's'd us so much as a most dreadful Tempest, which toss'd us most severely within sight of the Coast of *Candy*, after we had been some days before as extreamly and inconveniently becalm'd. This happen'd upon the 21*st* of *January*, being St. *Agnes*'s Day, that a *Greek* Wind rising about Midnight, after the going down of the Moon, the extraordinary redness of which was a dreadful presage to us, found us a world of employment, and exercis'd the Skill of all the Seamen for four and twenty hours together; and in regard the Storm grew fiercer and fiercer still as day began to break, it enrag'd the Sea to that degree, that in a short time we could see nothing but Mountains and Abysses of Water. All the while our

They are toss'd by terrible Tempests within sight of Candy.

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Veſſel, which could hardly bear her Spritſail, tho it was almoſt quite furl'd up, was ſo terribly toſs'd by the Waves that continually beat upon her, and pour'd into her without ceaſing, that we look'd every moment to have been ſwallow'd up.

Theſe terrible ſhogs, together with the dreadful roaring of the Sea, and the outragious fury of the Wind, which would not permit the Seamen to hand the Sails, and ſtand at the Steerage, ſo extreamly aſtoniſh'd our people, that every body abandon'd himſelf to his Diſpair, without minding any Orders that were given; there was nothing but hurry, alarum and confuſion: Inſomuch that the Captain, who knew not what courſe in the world to take, nor how to make the Seamen obey his Command, who ſtood all holding faſt by ſome part or other of the Ship, for fear of being cruſh'd to pieces, or ding'd into the Sea, was forc'd to commit himſelf for ſome time to the mercy of the Billows, without any other hope then that of being thrown upon the Coaſt of *Barbary*; where if he could not ſave the Veſſel, at leaſt he might ſave the Mens Lives.

In this deplorable Condition, at what time the Image of Death, which appear'd in the faces of all the forlorn Mariners, and terrify'd me more then all the reſt, God inſpir'd me with ſo much courage, that not-

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notwithstanding the consternation I was in, I took advantage of the stupifying terror of the Seamen, and caus'd 'em to bethink themselves of their Eternal Salvation, at a time when they had no thoughts of any other. To which purpose, after I had first of all prepar'd my self for all Events that could befall us, I endeavour'd to recover 'em out of that same prodigious insensibility wherein they were, and to put 'em in mind of the preservation of their Souls; the loss of which concern'd 'em more then that of their Bodies, which seem'd to be inevitable.

I was very much overjoy'd to see several of the Sea-men come and make their Confessions at my Feet, while others perform'd several open and signal Acts of Contrition and Conformity to the Will of God; to Faith, Hope and Charity, as I had been careful to infuse into their Minds. At the same time I took the advantage of their Pious Inclinations, to admonish 'em to put their confidence in the Holy Virgin, and to make their Addresses to her at such a time of eminent danger. In short, we soon began to be sensible of her powerful Protection in such a singular manner, that we could no longer question but that she had effectually interceded for us with him whom Seas and Winds are bound to obey. For no sooner had I brought 'em to promise

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me to make Confession, and receive the Sacrament in honour of her, if e're we came to be so happy as to get safe ashore; but we began to be in hopes of that assistance which we expected from above. All resum'd fresh courage in an instant; and whether it were that God made 'em look upon the Danger to be less then it was, or whether the long continuance of the Storm had made 'em less sensible, every one put themselves forward to make good the Vessel against the violence of the Waves that still tumbl'd and toss'd it with an extraordinary force; and at length the Wind being somewhat abated, the men absolutely recover'd themselves, and the Calm which insensibly return'd, put us in a condition to steer our first intended Course.

After three days Voyage they come to an Ancoor in Lerneca *Road.*

Which we did so prosperously, that within two days after we descry'd the Island of *Cyprus*, the Land of which appear'd so much the more delightful to us, in regard that but a little before we never thought of seeing Land any more. Now because the two Vessels that set sail from *Legborn* had appointed to meet in the Road of *Lerneca*, we came to an Anchor there the 25th. of *January*, which was the twelfth of our being at Sea. There we thought to have met the *Thundring Jupiter*, which indeed might well have

have been there before us, as being the better Sailer, though the bigger Ship. But the Tempest which had separated us at first, had handl'd her so rudely, that after the Men had thought they should have been swallow'd up by the Water which she took in on every side, she was forc'd to put in by the way, and refit, before she could overtake us. However, being uncertain as we were, what was become of her, and designing to be assur'd of what we were to trust to, we were permitted to put in to *Lerneca*, and go ashore to refresh our selves, till we could hear news of our Man of War.

Lerneca, which was formerly a City of a large extent, as may well be judged by the spaciousness of her Ruins, is now no more then a Village seated about a quarter of a Mile from the Sea, to the *South*, and inhabited by several considerable and wealthy Merchants, as being one of those places in the Island of *Cyprus*, where the greatest Trade is driven. The Fathers of the *Holy Land* have there a very convenient Covent; and the *Capuchins* also a most delightful Mansion. Which latter being *French*, whereas the others are almost all *Spaniards*, we took up our Lodging with the *Capuchins*: Nor can any thing be added to the Entertainment which they gave us, nor to the charitable care which they took to recover us from our past Hardships.

The

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The Beauty and Fertility of the Island of Cyprus.

The Fertility of this Island is so great, and there is such an extraordinary plenty of all things for the support of Human Life, that there is not perhaps any part of the World where a man brought down by Sickness and Infirmities, may sooner recover his Strength and Health. The Wines are excellent, and all the Fruits delicious; the Citrons, Oranges and Limons cost little or nothing. There is a prodigious number of * *Francolins* as well as other Wild-Fowl: And in general, whatever is to be desir'd, either to supply the Exigencies, or pamper the Pleasures of a Voluptuous Life, is to be found there in such vast abundance, that this Island may contend for Delight and Conveniency with any other in the World.

* *A delicate Red-leg'd Fowl, of which there are two sorts; one somewhat less then our* God-witt, *that feed altogether upon Fish: The other more like a* Partridge *that lives among Hills and high Grounds; the rarer and dearer, and perhaps the daintier of the two.*

But in the midst of these great Advantages, it wants fresh Water; there not being in all the Island above one Spring that is not brackish. This Fountain lies exactly upon the Sea-shore; yet notwithstanding the nearness of it to the Sea, preserves the sweet-

sweet and delicious Taſt which diſtinguiſhes it from the reſt. I leave it to the Philoſophers to unfold this Prodigy of Nature, which tho frequent enough, yet ſeems to have ſomething of a wonder in it.

The Curioſity of ſome French *Paſſengers puniſh'd by the* Turks.

During our ſtay in this Iſland, an ugly Accident befell ſome Paſſengers that were embark'd aboard our Veſſel. One day, that they were walking upon the Sea-ſhore where the *Turks* have a little Fort, but meanly guarded, their Curioſity led 'em to enter the inſide of the Place, where the Avenues were all open, never conſidering how dangerous it was to give the leaſt ſuſpicion to a People that are ſo jealous of the Chriſtians, and look upon 'em as their moſt mortal Enemies. Upon this, a Soldier that was not far off, obſerving 'em, after he had call'd ſome of his Companions, ran to 'em in a terrible chafe, belabour'd 'em with a great Cudgel, and had certainly knockt out their Brains, but for ſome Domeſtic Servants of the *French* Conſul, that happen'd to come by in the interim by chance, who put a ſtop to the Fury of the Soldiers; giving them to underſtand, that they were Strangers, altogether ignorant of the Cuſtom of the Country; that they dreamt no harm, only thought they might have been allow'd the ſame liberty, as is uſually permitted in

Europe,

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Europe, where it was a common thing for any Body to enter into ſuch Places which they find unguarded, and without Defence. But this buſineſs was not ſo put up; for the Conſul ſent an Expreſs to *Nicoſia*, to complain of the Brutiſhneſs of the Soldier, upon which he was order'd to receive a hunder'd Baſtinado's.

After ſome days Repoſe, the *Thundring Jupiter* arriving, tho very much ſhatter'd by the Tempeſt, we reimbark'd to ſet ſail for *Alexandretta*, in company with another Veſſel of *Marſeilles*, that joyn'd us at *Cyprus*. We ſet ſail both together at the ſame time, and at the ſame time alſo found our ſelves by the favour of a fair Wind at *Nore*, juſt againſt the Gulf of *Alexandretta*; near the entrance into which was to be diſcover'd at a good diſtance, a Point of Land running out a great way into the Sea, and which the *Arabians* call *Canzir*, or the *Wild Boar*, becauſe this Cape reſembles perfectly the Head of a Wild Boar.

Two Veſſels fall foul one upon another, through the Imprudence of the Pilot.

Before we doubl'd this Promontory, our Pilot being deſirous to give notice to the Pilot of the other Veſſel what Courſe to Steer in the Night, which was at hand, had like to have deſtroy'd both the one and the other, as well by Surpriſe, as by Imprudence. For while he bore up too near

near the t'other Ship, to the end he might be the better heard, not considering that we sail'd with a side-wind, he quite lost the Wind, which the Sail of the t'other Ship depriv'd him of; so that the Current having brought 'em foul upon the other, never was known such a terrible Out-cry and Confusion among the Sea-men. Presently they betook themselves to their Booms to hinder the two Massy-bulks from *Bilging* one against the other; and in regard the motion of the Waves carry'd 'em with great Violence, and for that their Yards Arms and Cordage were entangl'd one within another, never were two Ships thought to be so near perishing. But at length, by cutting the Masts, Yards, and Tackle, they made a shift to get clear of each other. After which, having refitted their Rigging as well as they could, for the short way they had to make, we got safe into Port the next day, maugre all the unlucky Accidents that had befallen us.

We arrived at Alexandretta.

Alexandretta, which the *Turks* call *Scandaroon*, is a Town seated upon the Sea-shore in a very unwholesome spot of Ground, by reason that the Mountains, with which it is every way surrounded, hinder the Wind from ventilating and purifying the Air, which is extreamly thick,

thick, and being heated and inflam'd during the Summer, causes many violent and malignant Distempers. And notwithstanding the Advice which had been given us before our Departure out of *France*, to make but a very little stop there, we were constrain'd to stay for Three whole weeks together, till the Roads infested by the Soldiers that were continually upon their March out of *Asia* to *Constantinople*, were a little rid of those troublesome Passengers.

No sooner had we got ashore, but we had the pleasure to see dispatch'd away before us, one of the Messengers which they make use of in those Parts to carry such Intelligence as they would have speedily made known. For the doing of which, their most usual way is this. A Merchant of *Aleppo*, who desires to have the most early Information of what Merchandizes are come from *France*, or any other parts, takes particular care by an Express to send away a Pigeon that has young ones, much about the time that the Ships are expected at *Alexandretta*, where he has his Correspondent; who as soon as any Vessel comes to an Anchor, goes and informs himself of what Goods the Vessel has brought most proper for his turn; of which when he has given a full Account in his Letter, he

A Pigeon despatch'd to Aleppo, *gives notice of the arrival of the two Ships.*

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he fastens the Paper about the Neck of the winged Courrier, and carrying her to the top of a little Mountain, gives her her liberty, never fearing her going astray. The Pigeon which we saw let go, after she had soar'd a good heighth to discover, doubtless, the place from whence she had been taken some few days before, and push'd forward by that instinct, which is common to all Birds that have young ones, took her flight towards *Aleppo*, and arriv'd there in less then three hours, tho that City be very near thirty Leagues from the place from whence she was sent. However they do not make use of any sort of Pigeons to carry their Dispatches, in regard that all Pigeons are not alike proper for that Service. For there is a particular sort of these Birds, which are easily train'd up to this Exercise, and which as occasion serves, are of extraordinary use, especially for the swift management of Business, and where speed of Intelligence is requir'd, as in the Factories of the *Levant*, far remote one from the other.

This was the only piece of Curiosity which we could observe during our stay in this same first Port of the East. We would willingly also have seen the Shore, upon which 'tis believ'd that *Jonas* was thrown by the Whale that swallow'd him up: But being inform'd, that it was very dangerous to go too far on that side, by reason of the Excursi-

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Excurſions of the *Arabians*, when they underſtand that there are any Ships arriv'd in the Road, we ſatisfi'd our ſelves with only ſeeing at a diſtance the Piramid that was erected in remembrance of that Miracle.

At length, the firſt *Thurſday* in *Lent* being fixt upon for the day of our Departure, there was a Caravan made up of about forty Perſons. They call a Caravan in *Turky* any number of Travellers deſign'd to one certain Place, and bound to keep Company together for fear of being Plunder'd or Murder'd by a ſort of profeſs'd Robbers, with which the High Roads are numerouſly infeſted. Our Company therefore being all ready, we ſet forward from *Alexandretta* under the Guidance of a *Turk*, a very honeſt Fellow, who perform'd the Office of *Caravan Bachi*, or Conductor of the Caravan, and of whoſe Fidelity the *French* had a long time had experience.

Our firſt days Journey was but ſhort, for we lay at a Village call'd *Beilan*, not above four or five Leagues from *Alexandretta*.

The next Morning we travell'd on by Break of day, and croſs'd the Plain of *Antioch*, which is one of the moſt pleaſant, and moſt fertile that are to be ſeen in the World. It is about five or ſix Leagues in extent, intercut with an infinite number of Rivolets

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Rivolets, abounding in Pasturage, and cover'd with Cattel which are there brought to be fatted all the year long. The same day we pass'd the *Orontes*, a small Stream, the Water of which is very muddy and inclining to a ruddy colour, and considerable for nothing else but the Name.

That Night we lodg'd in one of the Villages of the *Curdes*, from whom that Nation now grown so numerous, is said to have been originally deriv'd. Here our People were forc'd to keep a good Guard all Night long, for fear of being surpriz'd by the Country People, that only subsist by Thieving and Robbery.

Our next days Journey was tiresom anough, by reason of the rugged and stony ways, no less tedious to the Horses then the Men. We beheld as we past along, the stately Ruins of those Ancient Monasteries, where formerly so many devout Persons led an Angelick Life. They also shew'd us at a distance, the famous Pillar where *Simon* the *Stilite*, for forty years together perform'd that rigorous Penance, which astonish'd all the Religious Persons round about. At length, after we had travell'd quite through this small Country with those extraordinary Sentiments of Devotion which the sight of all those Sacred Monuments inspire into the most insensible, we arriv'd betimes at *Anjar*, which is a large

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large Burrough, where our *Caravan Bachi* receiv'd us into a House of his own, and where he treated us with a little Rice boil'd in Oyl, and some Fruits of the Country; the time of *Lent* not permitting him to be so liberal to the *French*, as he was wont to be at other times.

We arrive at Aleppo.

At last upon *Sunday* the 11th of *March*, we arriv'd at *Aleppo*, where we were receiv'd by the Jesuits with those Demonstrations of Friendship, as made us forget all our past Hardships. After some few days repose, the Superior of the Missions of *Syria*, giving me to understand the great want of Labourers almost in all the *Eastern* Parts, through the loss of several excellent Missionaries, understood so well how to engage me in all his Affairs, that notwithstanding my extraordinary Inclinations to have hasten'd into *Persia*, in order to my Grand Journey intended for *China*, which I had had in my thoughts for so many years, I could not refuse to go for some Months into *Curdistan*; from whence Father *Roche* had ply'd him with importunate Letters, to let him know how impossible it was for him to abide there any longer without a Companion to ease him of the great Burthen that lay upon his Shoulders every day.

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This sacrificing of my self, cost me in truth somewhat dear, as also for that I was constrain'd to separate from my Brother, who was design'd for the same reason to another Mission, tho we had flatter'd our selves that we should one day both together taste the sweet Comforts of manuring those Fields, where both of us were in hopes to reap the same Harvest. But when a Man has once devoted himself to God, to what purpose is it afterwards to be sparing of himself? So that I prepar'd to be gone with a numerous Caravan that was mustering together, and within a short time was ready to depart for *Betlis*, the Capital City of *Curdistan*.

Among the rest that made up this Caravan, there was an *Armenian* Merchant, who profess'd himself a *Roman*-Catholick, and who under that Notion seem'd to be much a Friend of the Jesuits. Now, in regard that then I understood not any of the *Eastern* Languages, I thought I could not do better then to put my self into the Hands of this Person, out of a Confidence that his Religion, and his Love for our Society would oblige him to take care of me in this, the first of all my Travels.

It was in the time of a *Lent*, which the *Armenians* observe with so much rigour, that they make it a great scruple of Conscience,

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ſcience to feed upon Lettice, Fiſh and Oyl, or to drink Wine. Therefore I thought my ſelf engag'd to comply with the weakneſs of thoſe people, who believe the whole Eſſence of Religion to conſiſt in theſe Exteriour Obſervations, and to deprive my ſelf, as they did, of all thoſe Refreſhments of Nature which the Catholick Church allows her Children. For this purpoſe, after I had only made my Proviſion of Biſcuit, Dates, and ſome other dry'd Fruits, together with a little Coffee, for a Journey of above two hundred and fifty Leagues, I left *Aleppo*, diſguiz'd like an *Armenian* for my greater ſecurity, and went with my Conductor the 24*th* of *March*, to the General Rendevouz of the Caravan.

The Turks *never begin to travel on a* Friday.

It was a *Thurſday* in the Evening which the *Turks* made choice of on purpoſe to ſet forward, out of a Superſtitious Fancy very uſual among the *Eaſtern* People; who believe that if they begin a Journey upon a *Friday* Morning, it will infallibly draw upon 'em a great number of Misfortunes during the whole courſe of their Travels; though in my Opinion the misfortune of paſſing a whole Night ſo incommodiouſly as we were conſtrain'd to ſpend the firſt Night, is one of the greateſt Hardſhips that a man can well endure. There was no great fear of

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not waking betimes in the Morning, in regard 'twas impossible for any body to sleep, by reason of the horrible noise and hurry, which cannot be at first avoided till every body is well setled in his Geares.

But at length the Caravan, compos'd of about 200 persons, being ready by break of day, we all together quitted the Cavern where we lay, and after we had cros'd in good order several Desart Plains of *Syria*, where we had a view of the still famous City of *Edessa*, which the *Turks* call *Orpha*; we arriv'd at the Banks of *Euphrates*, which we cros'd over in a large Flatbottom'd-Boat, over against a little City, by our Modern Geographers usually call'd by the Name of *Birè*, where this River, so much celebrated in Sacred History, may be about three hundred Paces broad.

There, although too late, I found it to be true, what a person perfectly acquainted with the *East* had told me; That upon the Competitorship of several Guides that usually present themselves, 'tis better to make choice of a *Turk*, then a *Christian* of the Country; the latter neither having Authority to defend you, nor courage to oppose himself against the cruel Impositions that are demanded of ye, nor that Fidelity which is always observable in the other; especially when he has sworn upon his head to conduct you safely.

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In a word; The *Armenian*, to whose care I was recommended, before my departure from *Aleppo*, began to make me sensible at our passing the *Euphrates*, that he was not the Person he was taken to be; but that he minded much more his own Interest then my Preservation or Convenience.

The Turks *understanding me to be an* European, *lay a great Imposition upon me.*

For in regard the Ferrying Places over Rivers are the most critical Places in all *Turky*, more especially for Travellers, who are thought to be laden with Riches, my Conductor understood perfectly well to make his best Advantage of this Humour of the *Turks*; and not only drew himself out of a great deal of Trouble at my Expence, as being to have paid a great sum of Money for the Goods which he carri'd; but informing against me, that I was a Frank, ransom'd himself with his share of my Money, which he divided with the *Turks*, as the Reward of his Information, and which I was forc'd to pay, to redeem my own Person, and Goods which they had already seiz'd, out of their Clutches.

But this was not the only misfortune which I underwent, during this Journey. The Plains of *Mesopotamia*, into which we enter'd, after we had pass'd *Euphrates*, no less

less made tryal of my Health and Constitution, then they furnish'd me with occasions sufficient to exercise my Patience. The rigorous Lent which I was bound to observe, enfeebl'd me every day more and more; nor had I any Conversation with any living Soul, for that no Body understood me, neither did I understand any Body; and the Night which is usually a time of rest, was to me a time of cruel Torment. *In* a word, the Life of a Caravan, which I had never made tryal of before, annoy'd me so extreamly, that if God had not succour'd me after a paticular manner, I had infallibly sunk under the Burthen the very first days that I found my self under a necessity of accustoming my self to it. Nor will it be amiss to give a short Account of this same way of Caravan-Travelling.

In the Morning you must rise before break of Day, especially in the season that the Heats are not very extream, then you must Travel till Noon, or rather till you come to some place where you may meet with Water to refresh both Men and Horses: there you must stay for about two hours, till both are somewhat refresh'd, and then you must be content to nibble upon a little dry'd Fruit, for want of Time and Wood to get any thing else ready, unless a little Coffee, and that too with a great deal of

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difficulty. After a stay of two hours, you must get a Horse-back again, and so Travel on till Night, that you meet with a Place proper to Encamp in; which being found, presently a kind of Entrenchment is drawn round about it, and the Entrenchment surrounded with Ropes, to which the Horses are ti'd that belong to the Caravan. This done, the Baggage, and all the Merchandize is carri'd into the middle of the Place, close to which every Body takes care to Range himself as near as may be one to another, the better to take care every body of what is their own, till Sleep seizes 'em, which it does generally very soundly, without the help of any Rocking. This done, and every body having got his Supper ready, which is seldom any more then a Plate of Rice, a Carpet is spread, both Table-cloth and Bed, upon which after Supper they compose themselves to their Rest till the next Morning, and then for the same Course of Life again.

The care of the Caravan to preserve themselves from Robbers in the Night.

But in regard those Plains, as desert as they be, are always pester'd with the *Arabians*, that follow no other Trade then that of Robbing and Theiving, nor have any other Revenue but the Booty which they plunder, you must be continually upon your Guard for fear of being surpriz'd.

priz'd. For this reason, there is great care taken to have good Centinels at different Posts, who are bound to ride about all Night long, hooping and hollowing as loud as they can tear their Throats, thereby to let the Enemy know that they are ready to receive 'em; and to give notice to the Caravan that they are diligent upon their Duty.

Yet notwithstanding all the care that is taken, I my self was a Witness, that there past very few Nights wherein we were not hotly alarum'd, and that we were not forc'd to rise in disorder to repel these troublesome Guests, of whose Approach the least noise you hear makes every Body suspicious; and of whom, one or other will be sure to slip in among the croud, and do his business under the Protection of the Night.

These Inconveniences to which the People are every Night expos'd, together with the excessive Rains, which we are forc'd to endure many times in open Plains, without any manner of Covert or Shelter, from the end of one days Journey to the beginning of another, brought me down so low, that I look upon it as a kind of a Miracle, that I was able so long to undergo such excessive Hardships; wherein however I could not chuse but take some pleasure, in hopes among so many hazards, and at the

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expence of my Life, to advance the great Work which had caus'd me to quit *Europe*, and whatever else I had most dear in the World.

God however was in mercy pleas'd to afford me Comfort in a most singular manner after all the Extremities to which I had been reduc'd, and to encourage me to new Sufferings, wherein I was about to engage my self, by means of a pleasing and unexpected Accident that befel me at *Diarbeck*, the Capital City of *Mesopotamia*, where we arriv'd fifteen days after our departure from *Aleppo*.

This City is one of the most Populous, and most Remarkable for Trade in all *Turky*, seated in a most lovely Plain upon the Banks of *Tygre*, which some confound with *Chobar*, where the Prophet *Ezekiel* convers'd so familiarly with God. The enclosure of the Walls built by one of the *Greek* Emperors, is still standing, and in good Repair. The most considerable Trade which is there driven, consists in Red Linnen Cloth, Corten, and Goats Leather of the same Colour, for which they have an incredible utterance into *Poland*, *Hungary*, and *Muscovy*; and other Countries where long Habits and Buskins are in fashion. The Women, who are lookt upon over all the *Ottoman* Empire as meer Slaves, are nothing at all troubl'd at it there: he usual

usually go a walking with the Christian Women, with whom they keep an honest and civil Correspondence. And in a word, all the People are sincere, and there is much more Courtesy and Affability among 'em, then among the common *Turks* in other Provinces.

And this it was easy for me to observe from the very first moment that I enter'd into the City. For I had no sooner made my Appearance before the Receiver of the Customs, but he understanding that I was a Stranger, and a *French* man, caus'd me to be forthwith conducted to the Residence of the *Capuchins*, after I had let him understand my Intention to lodge there.

Those Fathers who have made an advantageous Use of Physick, to settle themselves in a Post so advantageous to the Christian Religion, as appears by the surprizing Progresses they have made for near these fifteen years together, receiv'd me with so much Cordial Affection, and such an overplus of Joy, that their Reception so full of Tenderness and Goodness, afforded me much more Consolation, then the Affliction of my past Miseries had dejected me.

But that which contributed more then all the rest, to make me look upon all my Sufferings as nothing, was my meeting in

those Parts with Father *Barnaby*, a Jesuit, then which nothing could be more acceptable to me, as being the Person with whom I had long and passionately desir'd to conser, to the end I might take such certain Measures from his Lips, for the accomplishment of my undertaking, which he approv'd no less then my self, and had been one of those who had giv'n me the first Draught of. Now, in regard the Fathers, in whose House we lodg'd, would not discover us to one another, to the end we might take the more delight in our enterview, we met several times, and talk'd together at the same time without knowing each other, tho we had formerly liv'd both together in the same College: whether our Countenances were really alter'd after a long Separation; or whether it were that the Fashion of our Habits which we were oblig'd to change, and in which we had never seen each other, made us appear quite different from what we were formerly. Nevertheless, by the force of long Consideration, and attentive Examination, we began to recal each other so well to mind, that we became convinc'd of our former Acquaintance. And then it was that we both abandon'd our selves to those pleasing Transports of Joy, that upon the like Occasions seize the Souls of two Persons, whom the Love

of

of Jesus Christ has strictly united together.

After we had somewhat recover'd our selves from the Astonishment of such a happy surprizal, and had given each other a mutual Account of our past Adventures, I put him insensibly upon the design which he had formerly propos'd of opening a new way into *China* through *Grand Tartary*, and other Countries of *Asia*, which are so little known in *Europe*. Now in regard he had been extreamly zealous to know after what manner his design had been entertain'd in *France*, and whether it had been approv'd by our Superiours, he could not refrain from Tears when I put into his hands the Orders which I had been entrusted to deliver him, and told him my mind withal in these words, 'At length, dear Father, said I, Heaven has heard your Prayers, You are the Person whom Heaven has ordain'd for that great Undertaking of which you laid the design, and here is the Person made choice of to be the faithful Companion of your Labours: More then happy, if you and I can but discover this important Passage, or else lay down our Lives in obedience to the Call of God, which inspires us both with the same desires for the Advancement of his Glory.

No sooner did he understand these joyful Tidings, but he imparted to me all the prospects of his Consideration upon such an important design, and made me so deeply sensible of the great Advantages which might be expected from it for the Establishment of Religion, that he oblig'd me forthwith to take a Resolution never to abandon the Execution of this Enterprize whatever Accidents should intervene to cross it, as being then persuaded, as I am still, that Resolution and Constancy would assure us of infallible Success.

From that happy moment, we desir'd nothing more then to see our selves in a Condition to begin so pious a Work. But in regard the Affairs of the Missions of *Armenia* call'd him to *Aleppo*, and that the appointment of Heaven commanded me to *Betlis*, we could do nothing further then agree together, during our short stay at *Diarbeker*, upon the ways and means which it behov'd us to make use of the Execution of our Design so soon as might be.

All things thus agreed, he rejoyn'd his Caravan, and I mine, both well inclin'd on our parts, to leave nothing omitted that might contribute to the accomplishment of our Vows.

Thus while he travell'd towards *Euphrates*, I took the Road for *Armenia*; after I had pass'd the *Tiger* the first time, over a

fair

fair Stone-Bridge, about a quarter of a League from the City of *Diarbeker*.

But I was not so fortunate the second time that I was to cross it in a Wind-boat, which the People on the other side of the River got ready in a moment, so soon as they saw the Caravan appear. This Machine, which the People of the Country make use of, not only to Ferry over the *Tiger*, but also to go by Water from place to place between *Diarbeker* to *Bassora*, where this River falls into the Sea, is no other then a fastning together of several Goat-skins blown up, and join'd together on the four Sides, with as many long Perches ty'd very close together, and afterwards cover'd over with several Branches of Trees, that are carefully laid athwart.

A Machine made use of for the crossing of the River Tiger.

When our Boat was ready, it was carry'd a good way above that place where we staid for it on the opposite Shoar; after which the Waterman lanching and getting into it, the Stream, which is very Rapid, whirld it down the River, and the strength of the Pilots Oars brought it just to our Feet. The Baggage was soon carry'd over, and then the Travellers got into the Boat with every one his Horse's Bridle in his hand; the Horse being unsaddl'd for the more easy convenience of Swim-

ming. I follow'd the Crowd, because I would not be one of the last, but my being so hasty cost me dear. For not being inform'd of the Precautions, which it behov'd me to observe in standing upon those sort of Boats, I unfortunately set my Foot upon one of the Bornachio's or Leathern Goat-skin Baggs which was not cover'd, not knowing that by pressing it in that manner, I should cause it to sink. Upon which one of the Boat-men perceiving the false step I had made, without any more to do, took me by force and flung me back upon the Bank of the River, where he fulfill'd his Revenge of my Inadvertency, which certainly was no Crime; but God reserv'd another Tryal for me, at this Passage, which was much more harsh and severe then that which I had suffer'd already.

The Author like to be drowned.

For the *Tiger*, which the excessive Rains that year had extreamly swell'd, not being to be contain'd within its proper Channel, makes a second by the Inundation, which tho not so deep as the true Channel, is very broad however, and no less rapid then the real one. Now every body being got a Horse-back to foard it in the place that was shew'd us, I follow'd the File of those that were got before. But before I was got to the middle, my

my Horse that was weak and weary in striving to resist the impetuosity of the Torrent that began to be too strong for him, threw me into the Water, and the Stream which I was not able to resist, carry'd me a great way along with it: which had it not done, I had immediately been trod to pieces in under the Horses feet that follow'd behind. Immediately the People of the Caravan observing what had befallen me, threw themselves pell-mell into the River, *Turks* and *Christians*, and coming in time to my aid, drew me out of the Water; which however was not the last, nor the greatest Danger which I escap'd upon this occasion, as you will find by the sequel.

When all the Caravan were got over to the other side of the River, we descry'd a Camp of *Curds*, to the number of Five or six thousand Men. Now, in regard these wandring People are as formidable as the *Arabs*; and for that they are no way inferior to them in the Art of Robbing, we made it our business to get away as soon as we could out of their sight, to prevent their falling upon us with a Party too numerous for us to resist. Thereupon, as wet as I was, and as much reason as I had to shift me, my Conductor constrain'd me to follow the Caravan, who to secure themselves from those Robbers that would have

have shew'd 'em no Mercy, were forc'd to ride six whole hours together, to gain a little Village where they were certain of being secure.

There was no way, but to yield to necessity, and venture all at such a pinch as this, considering that whatsoever Course I took, I was equally expos'd to most terrible Events. And indeed 'twas impossible that any man should suffer more all the while that we were travelling to our Stage; the violent Shiverings, the cruel Soundings wherewith I was seiz'd all the way, in the coldest Season of the year, made such violent onsets upon me, that I never thought my self able to have held out against so many Hardships and Distresses at one time. But in the Evening, being arriv'd at the place where we were to stop for that Night only, I was carry'd by good Fortune to the House of a Christian, who became so mov'd with my deplorable Condition, that he omitted nothing of whatever he could think of, requisite to restore me to a little strength. And God gave such a Blessing to his Charity, that after I had rested for some hours upon a Bed, I found my self the next Morning strong anough to continue my Journey.

Hardly had we travell'd two Leagues, but we found our selves engag'd in the

Mountains,

Mountains of *Armenia*, where the Snow lay as high as a Pikes length. Now, in regard those Mountains which we croſt, are not altogether contiguous, they leave at the bottom, a narrow paſſage, through which we rode for ſome time by the ſide of a River that runs in the Vally, which ſeparates the two Hills. As I rode along, I obſerv'd one thing very ſingular, tho it happens every year, as the People of the Country aſſur'd me. The Snow, which the heat of the Sun began at that time to melt, and whoſe heat the Reverberation of his Beams very much augmented, coming once to be diſſolv'd, falls down with ſuch a headlong impetuoſity, that beſides that the Rapidneſs of the Flood ranverſes all the Houſes which it meets with, it forms a kind of a Mound in the midſt of the River into which it diſcharges it ſelf, which ſtops the Courſe of the Water for ſome time; ſo that when the Water comes to undermine that congeal'd Maſs, it opens a Paſſage through it, and makes an Arch, which ſerves inſtead of a ſolid Bridge to bear Travellers, and Beaſts of Burthen, and ſo remains ſo long as the Cold and Froſt continues.

We were above eight days before we could get clear of this dreadful mountainous Labyrinth; where the ways were ſometimes

ſo

so fill'd up with Snow, that our Horses fell down under us every step they took, so that we had employment enough to lift 'em up, and load 'em again; insomuch, that sometimes we could not go above a League a day, and that for the most part afoot, leading our Horses by the Bridle.

But that which render'd our March most toilsome to me, was the steepness and ruggedness of the Mountains, over which we were forc'd to scramble, there being neither Path nor Footstep to be seen, and some that we were constrain'd to clamber, were above a quarter of a League high. After all which Toils and Fatigues, at length we arriv'd at *Betlis* upon *Easter-Monday* the *22d.* of *April*, a Month after our departure from *Aleppo*. Father *Roche*, who had notice some days before of my arrival, by some Horsemen that made more speed then the rest, met me at the *Caravan-sera*, or Inn belonging to the City, at the same time that I alighted, and carri'd me forthwith to the House where he lay. Where while I continu'd, my only business was to study the *Turkish* Language, unless it were some domestick Business which I took upon me, to the end my Companion might have the more time to entertain his *Neophites*, or new Converts, whose extraordinary Zeal ravish'd me to that degree, that it was one of my most pressing Encouragements to fit my

my self the soonest I could, to the end I might be in a condition to taste the Pleasures of a Missionary, when he has the happiness to recover a lost Sheep into the Flock of the Church.

While I was labouring with all diligence to procure this felicity to my self, we receiv'd Orders from *Aleppo* to quit this Mission, and to go and settle another at *Erzerum*, where there were very probable hopes of making greater progress then at *Betlis*, and with less danger of being turn'd out of our Employments, then in the Post where we were; whence we were constrain'd many times to part from one another to satisfie the Bacha of *Wan*, who was desirous to have some one of the Jesuits near him in the place of his Residence, which was twenty Leagues from *Betlis*, to attend him as his Physician.

For this Reason it was that Father *Barnaby* went to *Aleppo*, there to lay before the Superior General of the Missions the Inconveniences of such frequent Separations; which besides that they disturb'd the whole Order of our Ministerial Functions, were disadvantagious to the Christians of the Country, among whom there was more to be gain'd then among the *Turks*, who lie under a moral impossibility of being converted.

But

But this offer, how reasonable soever it appear'd, did not a little perplex us, by reason of the difficulty and danger in the execution of it. For we were extreamly belov'd over all the City; the *Emir*, who was Chief Commander, had a great value for us, and look'd upon us as people that were very serviceable to him; so that we could not hope that he would ever consent to our departure. Therefore we thought it not our best way to ask leave to be gone, but rather privately to withdraw, without imparting our Design to any living Soul. But notwithstanding all the secret Measures we took to conceal our Departure, the Christians had notice of it, and presently applying themselves to the *Emir*, to the end they might the better engage him to detain us, told him all they could to our advantage, and more indeed then they knew.

For, after they had laid before him the Charity of the Missionaries, in respect of their Sick People; their Ability in all sorts of Sciences, their holy and exemplary Life, they added, speaking of me, that there was lately arriv'd out of *Europe*, a most skilful Clock-maker, who might be greatly serviceable not only to him, but to the whole City. There needed no more to oblige the *Emir* to call us before him. To which purpose he sent one of his Officers for us,

from

from whom we understood the ill Offices which the Christians had done us, to confirm us to stay among 'em; and while we were expected at the *Divan*, our *Armenians* a little over-zealous, kept the *Emir* in a long Discourse concerning us, telling, among other things, to convince him of our extraordinary Vertue, That we were people so reserv'd and circumspect in all our Words and Actions, that ever since they knew us, though they had frequently convers'd with us, they never heard the smallest Oath escape our Lips. So that how greatly soever the *Emir* was prepossess'd in our favour, he seem'd to be surpris'd at what they told him; and in regard he had never convers'd with any but *Turks*, or very wicked *Christians*, who have their *Vouallah* continually in their Mouths, he was so perswaded, that that ill Habit was as natural to us, as to himself, or them, that immediately he laid a Wager with one of those that talk'd to him, of a Noble Turbant against a hundred Crowns, that he would make us swear in his presence. No sooner was the Wager laid, but we came into the Hall of Audience, and the *Emir* perceiving us, caus'd us to approach near his person, and having order'd us to sit down in his Divan, he put several cunning captious Questions to us, to draw us imperceptibly

The common Oath of the Country.

into

into the Snare, but all in vain; he could never bring us to speak a language that had to that time been always unknown to us.

But he was more satisfi'd with me upon the Subject of Clock-making, though I knew no more of that Art, then every body knows that will look to their Watches themselves, or have learnt to make some little amendments, when they are not over-much out of order. I shew'd him one that I had brought with me out of *France*, and took it apieces Wheel after Wheel, that he might take time to consider the different Springs and Motions; and finding he had a mind to it, I presently made him an offer of it, being resolv'd to make use of it as the means which Providence had put into our hands to facilitate our departure.

The Emir gives us permission to depart.

In short, After I had desir'd him that he would be pleas'd accept it, which he did without much importunity, I confidently discover'd to him our design of going to *Erzerum*, whether important business call'd me in great haste. I added, that in regard I did not sufficiently understand the Language to travel securely, that he would extreamly oblige me to let my Companion go along with me; and withall, that he would vouchsafe me a small Convoy. I minded not his scruples and relu-

reluctancy at first, for I knew by his smiling look, and condescending countenance, that if I press'd him with a little more importunity, I should easily obtain what I expected from him. In short, whether it were that my Present had dazl'd him, or that God had mov'd his heart to favour us, he order'd the Pass which I demanded to be drawn up immediately, and sent me before my departure, a Horse ready saddl'd and bridl'd, worth double the Watch which I left with him.

After such an unexpected piece of good success, we prepar'd to be gone with a numerous Caravan, which had staid about ten or twelve days at *Betlis*, till the *Emirs* Custom-house Officers had discharg'd it, to carry several sorts of Merchandize to *Erzerum*, design'd for *Persia*.

Five Curds *attack a numerous Caravan.*

This Journey lasted not above eight or ten days, nor did any thing happen considerable all the way, but one small Accident at the Passage over *Euphrates*. Five *Curdes* that lay in ambush set upon our Rear-guard with that good fortune, that they took away some Horses, and drove 'em before 'em through so many by-ways and turnings, that it was impossible to overtake 'em, and recover their Booty; which oblig'd us to be a little more watchful, and made the people, of which the

Caravan

Caravan consisted more wary how they scatter'd one from another, then they were before; so that every body rode in his rank in good order; only the *Turks* retin'd three or four times a day from the gross of the Body, to say their Prayers by the Bank of some Rivolet, if they met with any in the Roads.

Which gives me an occasion to say, That the exactness which those Infidels observe in their Prayers, has made me many times bewail the Christians neglect of so pious and holy a Duty. 'Tis a thing hardly to be ever heard of, that a *Turk* who is never so little devoted to his Sect, lets a day pass, without performing this Religious Exercise at least three or four times; and the omission of it is look'd upon as a most heinous Crime among 'em. Moreover I can testifie, That two *Turks* happening to quarrel one with another in the same Journey, after they had revil'd one another with all the foul Language imaginable, one of 'em put the other to silence, by reproaching him that he had not pray'd to God all that day. How much were it to be wish'd that the same Sentiments were able to touch the hearts of so many Christians as we find in *Europe*, who are so far from believing such a holy Practice to be a Duty, that they think it a shame to pay to God, that Worship is so justly due to him. Now in regard that Father *Barnaby*

had

had written to us, that he would be at *Erzerum*; I met him there at the end of my Journey.

Erzerum, or *Arzeron*, is a City of *Turkey*, upon the Frontiers of *Persia*, seated in a pleasant Plain, about seven or eight Leagues in circuit, and border'd on every side with little Hills that rise insensibly one above another; but of which three Rivers rise, that I have seen, of the four that Holy Scripture assures us to have watred the Terrestrial Paradise.

Nile, which rises out of the Mountains of the *Moon* in *Africa*, were one of those Rivers, as some Interpreters have conjectur'd; it is a very difficult thing to determine where that delicious Garden should be, where God plac'd the First Parents of Mankind. But certain it is, that a more advantagious situation cannot be pick'd out by Mortal Eyes, then that of this City which we have made choice of for the settlement of our new Mission. 'Tis near about as big as *Marseilles*, encompass'd with a double Enclosure of Walls, after the Ancient manner, with a little high seated Citadel that commands it. The Subburbs are very large and well peopl'd: The Air is wholsome; the Water excellent, and in great plenty. In a Word, every thing concurs to make it one of the best Cities of the *Ottoman* Empire.

But that which is most of all to be consider'd, and which above all things put us upon resolving to settle there, is the vast concourse of all Nations that trade in *Asia*, more especially of the *Armenians*, who have a particular kindness for this City, which was formerly the Seat of their Kings; insomuch, that to this day there are to be seen the Ruins of the Palace where they kept their Court, with some beautiful Remains of the Patriarchal Church which they had built in honour of St. *John*.

The Armenians *inclin'd to quit their Errors.*

I understood by Father *Barnaby*, who was got thither some days before us, the willing dispositions which he had found in the City, as well of the *Turks* as *Christians*, to befriend our settlement among 'em; while both strove to honour him with the Marks of their Esteem and Affection. And it may seem a wonder perhaps, that the Person whom God has made use of to lay the Foundations of this important Mission, was once an unfortunate Renegat, who seems to have been guided to *Erzerum*, only to prepare the Hearts and Minds of the People, by prepossessing 'em as he did in our favour.

This

This Person, who had been taken very young upon the Sea, afterwards turn'd *Mahumetan*, had not so far renounc'd the *Christian* Religion, but that he had preserv'd sufficient Idea's of it, to make him understand the falseness of that which either Interest or Force had constrain'd him to profess. So that when he understood who we were, he made no scruple to discover the Motives that had drawn us into *Armenia*. He gave us several Visits, and made it appear by the serious Discourses which he had with us, concerning the Affairs of Religion, that he was not so thoroughly convinc'd of that which he profess'd, and that a little thing would make him embrace again the true Religion which he had forsaken. But in regard his time was not come, it seems as if Providence only made use of him to authorize our Functions, among a People by whom he was as much esteem'd for his particular merit, as he was respected for his Quality and Degree. And in regard his Employment gave him free and easie access into all Houses, he rais'd our Reputation so high by those things which he publish'd every where to our advantage, that we were look'd upon by all the Inhabitants as extraordinary persons. The *Armenians* more especially were so sensible of our Zeal, to prefer

A Renegate serviceable in the settlement of the Mission.

prefer them before all other Nations of the *East*; that after they had met together to congratulate the happiness which we had procur'd 'em, and to testifie their sincere acknowledgment of so great a favour, they caus'd our Names to be enregister'd, as also the Year and Day of our arrival in the City, to preserve the memory of of it to perpetuity, in the publick Registers of the Church.

Such happy beginnings were afterwards attended with so many Blessings, that we were easily induc'd to acknowledge that God was pleas'd with the Post which we had chos'n; for there followed a great number of eminent Conversions; whole Families abjur'd their Schisms and their Errors, and a general Reformation of Manners appear'd in all those who were recover'd into the State of Grace. In a word, their Piety and Zeal distinguish'd 'em so far above others, that were not so docible, that the difference of their Lives and Conversations that was to be observ'd in the very dawnings of their Conversion among 'em, seem'd a sensibleproof to severalof the truth of our Religion. So that I had the pleasure during a stay of Six Months that I made at *Erzerum*, to see that growing Church encreasing with so much success, that I thought we had no reason to envy the Primitive Ages of Christianity. But it

was

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was not so much the number of the Faithful that compos'd it, which render'd it considerable, as the Zeal with which it appear'd to be enliven'd. Their frequent coming to the Sacrament, their assiduity in Prayer, the Modesty, the strict union that reign'd among them, a certain Air of Sanctity that diffus'd it self thoough all their Actions, were the rising grounds that gave us an easy and delightful Prospect of our good success. So that I should have esteem'd my self happy to have enjoy'd all my life time, these savory Fruits of the Apostleship of Heaven, that had call'd me long before, together with Father *Barnaby* to cultivate the Lands of *Tartary*, o'regrown with Weeds and Thistles, had not they oblig'd us to renounce that Consolation, by engaging us to enlarge our Conquests, and extend the limits of the Kingdom of Jesus Christ.

Father Barnaby goes to Irivan.

Upon this consideration it was that my Companion, after we had left our Mission in so good a plight, parted from me for some time, with a design to go to *Irivan*; where his presence was necessary, not only to confirm the settlement there made some years before, but also to take certain measures with the *Indians* and *Trusbecks* which usually resort thither, in order to the carrying on of our intended Enterprize.

terprize. Besides, it requir'd four whole Months to regulate all things rightly, and to give me leasure to perfect my self in the *Turkish* Tongue, which I had begun to learn with good success.

No sooner was I in a condition by my self, to labour in the salvation of Souls, but I receiv'd order to follow him. But some few days before my departure, a little before Midnight we were surpris'd with an Earthquake so furious, that there was hardly any body among us, who did not believe himself utterly lost. I wak'd of a suddain, at what time the Beams and Girders of my Chamber were all in motion; and I was afraid more then once, that the Walls that seem'd to stoop forward, would have buried me under their Ruins: But there happen'd no ill consequences of this disorder. The Earthquake ceas'd in half a quarter of an hour; though it continu'd with a much more moderate shaking for eight days together, precisely at the same hour, that it began the first time.

An Earthquake at Erzerum.

In regard these sorts of Accidents are very usual in *Armenia*, by reason of the prodigious number of Mountains with which that Province is cover'd; the People of the Country have no other way to shelter and secure themselves from the dreadful conse-

quences

quences which they fear, but to leave the Cities, and abide in the Fields under Tents, till every thing be quiet: Yet sometimes they are surpris'd, notwithstanding all the care they can take. For in regard that the Earth many times cleaves and opens with the violence of the shogs of the Earthquake Matter, sometimes whole Villages are swallow'd up in those parts where the motion is most sensibly perceiv'd; as they told me it befel a Village about seven or eight Leagues from the City. One time I met with a Mathematician that was somewhat intoxicated with *Copernicus*'s Philosophy; who was of opinion, that all these Violent Motions extreamly favour'd the Opinion of that Philosopher, who perhaps would not have fail'd himself to have made use of the same proof to have supported his Opinion, granting that these motions were regularly made from *East* to *West*; as it is pretended that they most generally happen to be.

After I had assur'd my self for some time that the Earthquake was absolutely over, and that it was no longer to be feard, I went to meet Father *Barnaby*, who only waited for my company, to set forward as soon as might be, to the end we might get to the *Caspian-Sea* time enough to embark in the *Muscovite* Vessels, which usually make choice of the beginning of the Summer to return to *Astrakan*.

Now in regard the Snow was not yet quite melted, and for that the Ways continu'd extreamly bad, the Caravan to which I had join'd my self, spent more time to get to *Persia*, then they were usually wont to do. I cannot tell whether the great desire which I had to leave *Turky*, made me think our Stage much more remote then indeed it was; but I never travell'd any Journey that seem'd more tedious to me then this; though knowing the Language then much better then before, naturally I ought to have found it more agreable than any of the former. However, notwithstanding my extream Passion to get clear of the *Grand-Signior*'s Territories, I was just upon the point of engaging my self anew, through the Villainy of the Guards which we met upon the Frontiers, where they usually lie to exact the payment of the Duties going out and coming in. For some Christian Merchants, who were returning out of *Persia*, understanding by some of their Acquaintance who belong'd to our Caravan, that I was an *European*, and a person in orders treated me with so much friendship, and so kindly caress'd me in the presence of the *Turks*, who had stop'd both them and us for the payment of our Toll, that they made 'em suspect me to be some considerable Traveller; and that there was something more than usual to be got out of me. These

These people therefore beyond expression greedy of Money, after they had agreed among themselves how they might put me to trouble, briskly and in a rude manner demanded of me wherefore, since I carry'd no Merchandize along with me, I was so desirous to go into *Persia*, whither onely Trade could invite a Stranger. To which I answer'd, That Affairs more important then Traffick drew me thither, concealing however the true Motive of my Journey. This was enough to convince 'em that I was not a person to be spar'd, and that it behov'd 'em to extort by main force, what they could not do fairly and honestly. Thereupon they endeavour'd to frighten me by all the ways their invention could suggest; to that purpose they thought they should easily bring about their Ends, by treating me as a Spie, and threatn'd to carry me before the Basha of *Kars*, which is a City of *Turky* upon the Frontiers of *Persia*, who would be sure, as they said, to cut off my head, if I did not take care to prevent my Misfortune by some inconsiderable Present; which was the only way to deliver me out of their clutches.

Now in regard I was well acquainted with the Conditions of these People, and besides deliver'd my self readily, I gave 'em to understand by my Answers, that I was better instructed in the Customs of the

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Country, than they imagin'd me to be; so that within a moment after, I was pleas'd to see 'em grown more calm. For when I told 'em I was not so much afraid of the *Bacha* with whom they menac'd me, because some days before I had seen his head, which was carry'd to *Constantinople* by a *Rapigi Bacchi*, they presently chang'd their Battery, and pass'd from threatnings to intreaties, to obtain by civility what they despair'd to get by rudeness, teazing me without ceasing all the Night long; but finding me as resolute as they were importunate, they were forc'd to let me go the next Morning with the rest of the Caravan, which thirsted after *Persia* with as much eagerness as my self, in hopes to have to do for the future with a People far more reasonable then those we had left.

In short, I observ'd soon after the difference between the one and the other; for I no sooner set my Foot upon the hithermost Territories of the *Cha*, but I was accosted by some Inhabitants of the Country, who after a thousand Caresses, congratulated my good Fortune in having escap'd the claws of the *Turks*; for whom they have as great an antipathy, as the *Turks* have a hatred for them.

And because they had had a confus'd information of the Victory which the Christians had obtain'd over the Enemies of our

 Reli-

Religion and theirs, I gave 'em a more particular Relation of it, with which they seem'd to be so well pleas'd, that they would not fail to make Bonfires that Evening, to testify their joy for the good success of the *Turks*, whom God made his Instruments to humble and confound a people that so justly merited to be utterly exterminated. I was ignorant a long time of the Cause of this strange Aversion which these two Nations have one for another; but I learn'd it some time afterward from a notable *Armenian*; to whom I declar'd my wonder to see the *Persians* so embitter'd against the *Turks*; whom I thought till then more strictly united by the Ties of the same Religion.

The Antipathy between the Turks and Persians.

I shall therefore give an account as near as I can, of what I discover'd in reference to the Animosity of the one against the other, and as to the difference of their Sentiments in matters of Religion. The unheard of Cruelties which the *Turks* exercis'd upon the *Persians* some years since, the sacking of their Cities, the horrid Butcheries which they committed, without distinction, of all sorts of Persons, in all Places through which they pass'd, made such a deep impression in the hearts of those miserable vanquish'd People, that the remembrance of 'em still remain'd fix'd in their minds. They could never

pardon those who had no less inhumanly, and barbarously us'd em, then if they had been the declar'd Enemies of *Mahomet*, and the *Alcoran*; whose Doctrine nevertheless they all along pretended to follow with as much zeal and exactness, as the most zealous among the *Mussulmen*. And these Entertainments are much more corroborated by that Idea which they have of the *Turks*, whom they believe to be in an Error, in point of Religion, though they differ one from another but in two Heads; which ought to excite our compassion so much the more, by how much the more blameless they seem to be.

In the first place the *Turks*, whom they call *Sanni*, own for real Prophets, three sorts of *Mahomets*, *Osman Abdid*, *Beker*, and *Omar*. The *Persians* dispute their Holiness, because they put *Ali* to death, whose Disciples they affirm themselves to be. Therefore in abhorrence of that Murther it is, that every time their Priests ascend to the top of the Tower of the Mosque, to call the people to Prayer, they always thunder out their Execrations against the three unnatural Prophets, that had no more respect and veneration for so holy a man as *Ali*, upon whom, next to *Mahomet*, they look as their great Master and Oracle. They invoke him in all their Exigencies, and upon all occasions; insomuch that they have these words continually

usually in their Mouths, *Mantar Ali*; which among them is one of the most holy and devout Ejaculations they can make use of.

However some of 'em assur'd me, that their Devotion for *Ali* began to slacken, and that they made no scruple to address themselves to *Omar*, since a little Accident that fell out some years ago.

A Person of Quality being one day stuck fast in the Mire, together with his Horse, call'd *Ali* to his assistance, and conjur'd him with loud Supplications to help him out of the Mud: but *Ali* was deaf to his Cries, never minding in the least the unfortunate condition of the poor Gentleman: Who finding his Prophet so insensible of his Adversity, which he endeavour'd to make him understand by his redoubl'd Lamentations, at length in his despair address'd himself to *Omar*, whose Name he had no sooner pronounc'd as loud as he could tear his throat, but his Horse, no doubt, awaken'd and reviv'd with the extraordinary noise of that Barbarous Word, baul'd out with so much violence, renew'd his Efforts, and giving a spring, bounc'd clear out of the Mire where his Master and he had stuck a long time. Upon this *Ali*'s unfortunate Votary, reflecting upon what had pass'd, began to be trouble'd with a hunder'd Scruples of Conscience, and to be disgusted at the false confi-

dence which till then he had had in the pretended Great Protector of his Nation. In this Perplexity he repairs to one of the most Learned *Mollha*'s that he knew, propos'd his Doubts, and desir'd to be speedily resolv'd. Who being an Eminent Doctor, when he had heard him, answer'd him coldly, to confirm him the more in the Faith wherein he saw him tottering, that he had no reason to wonder at what had happen'd; that *Ali* being a warlike Prophet, scorn'd to be found in a place so unworthy of a Conqueror, as that wherein he had invok'd him; whereas *Omar* being a poor spirited Fellow, as he well knew him to have been, minded no other Posts than Sloughs and Quagmires, where he might be able to succour miserable wretches that hung themselves blindly into his Arms.

This Answer for the present fetl the Gentleman's discomposure of mind; but afterward his Scruples swing'd him with greater violence then before, so that he could not forbear abandoning himself wholly to his first Motions of revenge and despight, inveighing against *Ali*, and every where proclaiming the Effects of *Omar*'s Potent Protection, who had relev'd him in such a desperate case of necessity. However the common people continue their Veneration to *Ali*, and abominate the other three Prophets, of which *Omar* being the

Per-

Person whose Memory is most detested, is look'd upon as a Monster among the *Persians*, who never use his Name but in their anger and fury; as our Libertines have recourse to the Devil in their hasty and cholerick Passions.

Secondly, The *Persians* believe that there are several considerable Errors and Abuses crept in among the *Turks* in the observation of the *Alcoran*, the chiefest of which concerns their coming prepar'd to Prayer. Both the one and the other agree in this Point; That no man ought ever to say his Prayers without being purifi'd before hand; but they do not agree upon the manner of Purification. For the *Turks* after they have strip't their Arms quite bare, let the Water glide insensibly from their Fingers ends to their Elbows; whereas the *Persians* begin at the Elbows, and end at the extremities of the Fingers; For which they cite the Authority of the *Alcoran*, which clearly sets down the Practice of that Ceremony and how it ought to be perform'd.

These are the ridiculous Ceremonies which I learnt as soon as I set foot in *Persia*, which mov'd me so much the more, to see that a Nation otherwise so docible, and altogether endu'd with Reason, yet so blind and stupid in matters of Religion.

But

But if I had a heart piere'd through with grief to find so many souls redeem'd with the precious Blood of Christ, not only insensible of their unhappiness, but intoxicated beyond expression, with a thousand fabulous Stories and Prejudices; I could not chuse but feel some consolation the nearer I approach'd to *Erivan*, in seeing our Saviour's Cross set up in the places adjoining to that first City of *Persia*; where notwithstanding all the Machinations of the Devil, Christ has some adorers; whose Faith, tho strangely sophisticated, however is not utterly extinguish'd.

Of all the parts of *Asia*, where Christianity still shines with something of lustre, and where the Profession of it is allow'd with most Liberty, *Ichmiazin*, without contradiction is the place; a large Borough of the Upper *Armenia*, four little Leagues from *Erivan*. The *Turks* usually call it *Veb Klisse*, or the *Three Churches*; because that besides the Great Church, from whence the place derives the Name it bears, there are two other very near it.

Ichmiazin *the Patriarchal Seat of the* Armenians.

The first is that which appears within the Enclosure of a fair Monastery, where the Patriarch of the *Armenians* has his usual Residence, in society with fifty or sixty Monks that are under his Government. It is consecrated

to

to the *Incarnate Word*, which according to common Tradition gave the Draught of it to St. *Gregory*, Sirnam'd the *Illuminator*, who was ordain'd the first Patriarch of the *Armenians* by Pope *Silvester*, by whom he was likewise acknowledg'd for his Father and Master; and happy had he been, had she preserv'd in the primitive Purity that Religion which that Holy Apostle taught her.

The two other Churches distant from the former about Eight hundred Paces each, are nothing near so magnificent, nor so well kept in Repair. They are dedicated to two Holy *Roman* Virgins, *Ripsima* and *Caysima*, who fled into *Armenia*, during the Ninth Persecution, and suffer'd Martyrdom in the same places where those two Churches are built.

The great Church stands in the middle of a large Court, round about which, in the form of an Half-Moon, are built three Piles of Lodgings, wherein are the Cells of the Monks. The Treasury is very rich, the Ornaments magnificent, the Place to be admir'd, as well for the great number of consecrated Vessels, of which some are of Mass Gold, as for the vast bigness of the Crosses, the Branches and Lamps, which assuredly would be no dishonour to the most stately Churches of *Europe*.

In

In this place it is, where it would be of great importance to settle a Mission, which is passionately desir'd by the greatest part of the Bishops of the Country. And two Missionaries, equally Zealous and Learned, that would but earnestly apply themselves to unfold after a clear and methodical manner, the Doctrine of our Faith, would not a little contribute to unite that Nation to the *Roman* Church, in regard that Ignorance rather then Obstinacy retains 'em in their Errors. This would be a work becoming the Charity of those generous Souls that seek with so much Care all Opportunities, to signalize their Zeal and ardent Affections for Jesus Christ.

From *Ichmiazin* I got to *Irivan*, not above three Leagues distant from it. By the way, I had the pleasure to have a sight of the famous Mount *Ararat*, where 'tis believ'd the Ark of *Noah* rested after the Deluge.

I know not whether *John Struys*, who makes so pleasant a Description of it in the Journal of his Travels, so heedfully consider'd it as he would make us believe. For my part, having time to observe the Situation of it, during near a Months stay at *Irivan*, and having inform'd my self with as much exactness of all the particulars of that Mountain, I cannot without indignation

tion read what that bold Adventurer has written. For besides the manifest Contradictions which it is easy to observe in his fabulous Travels, which however he assures us he perform'd himself over that Mountain, altogether inaccessible; he places it not above fifty Leagues from the *Caspian* Sea; whereas in truth it lies above a hundred and fifty Leagues distant from it.

TRA-

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TRAVELS

Into some Part of

TARTARY.

BOOK II.

ALtho I lookt upon the Execution of my first designs to have been much retarded by the Orders which I receiv'd from *Aleppo* to stop for some time in *Curdistan*, and in *Armenia*, the Providence of God carry'd on all things in such a manner, that within a year after my departure out of *France*, I found my self in a Condition to set my hand to the work in good earnest, together with Father *Barnaby*, who had taken such prudent care for the sure and certain performance of our intended Journey.

After

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After we had both of us examin'd the different Roads, that were to be taken to carry us into *China*, we fix'd upon that of *Astrakan*, as the most safe, and most commodious of all the rest, by reason of the Caravans which set out from thence three or four times a year for *Bokara* and *Smarkand*, where the *Muscovites* and *Yousbecs* traffick together.

In order to this Determination, we spent some days in Retirement to invoke the Benedictions of Heaven; and after we had provided our selves with all Ornaments necessary for the saying of Mass by the way, we departed from *Irivan* the 23*d* of *April*, 1686. disguis'd like *Georgians*, whose Habit carries a great awe with it over all *Persia*; in the Company of two *Armenians*, who conducted us as far as *Gangea*.

F. Barnaby and I departed from Iravan.

The Night before our Departure, about Eight a Clock in the Evening, we were surpriz'd with an Earthquake, the violence of which gave us a smart Alarum. But in regard it ceas'd almost in an instant, we quickly recover'd our selves, and took it for a lucky Augury of the good Success we were to expect; persuaded, that Heaven thereby was willing to shew us what Crosses we must expect to meet with, and how much it behov'd us to support and corroborate

borate our selves against the Efforts of Hell. The first day's Journey was but small, for we travell'd but four Leagues from *Irivan*, and lay at a Borough, where an *Armenian* Catholick receiv'd us into his House, and entertain'd us after the manner of the Country. But the joy we had conceiv'd, that we were going to spread the Gospel among the most Savage Nations in the World, was not a little disturb'd the first Night by an Accident altogether unexpected, and which could not be foresseen. For we had no sooner compos'd our selves to rest upon Carpets laid for us, according to the fashion of the *Eastern Countries*, but Father *Barnaby* felt himself stung by a *Scorpion*, which had crept insensibly into his Bosom as we lay asleep. So soon as I heard him cry out, I rose, and when I saw by the help of a Candle the marks of that venomous Insect, I gave my Companion over for lost; but I soon recover'd my self out of my fears; for after he had squeez'd the *Scorpion* it self upon the place affected, which is the Sovereign Remedy against the Mischief of the Sting, and rubb'd the Part with a little Treacle, he went to Sleep again as before, and we rested so quiet that Night, that we were in a good Condition to continue our Journey next Morning.

The

The cross Gurgistan.

The first Province we enter'd, after we left *Irivan*, was that of *Gurgistan*, which we croft without any obstacle. For in regard it is well peopl'd, and for that the Villages and Towns lye very thick and close one to another, the Refreshments which we met with every where among the Christians who are very numerous in those Parts were great helps to us at the beginning of our Travels. Besides that, in regard we ran no great Hazards upon the Road, by reason of the Vigilance of the Governors of the Province, who are responsible for all disorders that are committed within their Jurisdiction; we husbanded our time as we pleas'd our selves, and generally we travell'd more by Night then by Day, to avoid the excessive Heats, which an *European* is not able long to endure, as being accustom'd to a more temperate Climate.

After we had travell'd four days in this Country, wherein there is the greatest variety that ever I saw with in all my experience, we met, not far from a long Chain of Mountains that we were to cross, with a Lake about fourscore Leagues in compass, where are caught the largest and best Salmon-Trouts that are to be seen, which are not only vended over a great part of *Persia*, but carry'd also into *Turky*, especially in the Winter, where they are sold at a good rate.

The

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The *Armenians* have a very fair Monastery built in an Island within this Lake, no less commodious then delightful: And to this place it is, that the Patriarch usually Banishes such Monks as are stubborn and irregular, or such as he has any cause to be jealous of. We rode along by the side of this little Sea, for so the People of the Country call it, a whole day's Journey together. After which, we enter'd into a Labyrinth of Mountains that part *Persia* from *Georgia*. However, the crossing 'em did not seem tedious; for tho we were enclos'd on every side, yet we had a continual prospect of several little Woods and Groves, with which the Hills were cover'd; and of a prodigious number of Pheasants, and other wild Fowle, which we put up as we rode along.

But all these innocent Pleasures which we tasted by the by, were soon disturb'd by an Alarum given us in a Christian Town, where we made a stop. For some of the Countrymen observing Father *Barnaby* and me so little concern'd in our looks, where we had all the reason of the World to be afraid of every thing, gave us notice to get away with all speed; unless we intended to fall into the hands of about forty *Banditti*, that had been upon the Road for some time, and were not far from us. We therefore took the advantage of their charitable Advice, and

and made all the haste we could to a Hill which they shew'd us, as a place where we might secure our selves.

No sooner had we got to the top of that little Hill, but we were immediately surrounded with a Troop of *Armenians*, some with Slings, some with great Clubs; who perceiving by the Confidence wherewith we advanc'd toward 'em, that we were not the Men they lookt for, receiv'd us curteously. On the other side, we finding they were impatient to know who we were, told 'em, that we were Franks, Persons in Religious Orders, and Missionaries, that were going into *Tartary*, and thence into *China*, with an intention to Preach the Gospel.

Thus when they understood the Motive which induc'd us to undertake so perilous a Journey, they heap'd Civilities upon us: Some took our Horses to take care of 'em; others brought us Refreshments; and in a word, there was not any one that did not strive to signalize himself by some Office of Charity toward us. They inform'd us of the Alarum that had been giv'n, and what had constrained 'em to intrench themselves in the place where we found 'em. They told us, that certain Gentlemen of *Georgia* had revolted from the *Kan* of *Tiflis* about fifteen days before; and not finding themselves strong enough to withstand the Force

which

which he had sent to reduce 'em, they were constrain'd to quit their Houses, and fly the Country till the Storm was over; and that because the greatest part of 'em wanted mony to keep 'em, they were fain to fall upon the Frontier Villages, where they ravag'd and plunder'd without controul. Therefore said they, being justly afraid of being assaulted by these merciless Free-booters, and losing those little goods we have, we muster'd together in this place, which we defend with such pitiful Weapons as these. We gave 'em the best consolation we could, during the small time we staid among 'em, and after we had visited some of their Sick, to whom we apply'd such Remedies as we thought most proper to give 'em ease, we continu'd our Journey toward *Gangea*, where we arriv'd the next day in the Afternoon.

Gangea is one of the best Cities of *Persia*, seated in a pleasant Plain about five and twenty, or thirty Leagues long. The great number of Rivers which meet there, and of which the Inhabitants make use to water their Gardens, that take up a good part of the City, contribute not a little to render the Soil round about it most delightful and fertile. We arriv'd there in the middle of the Spring, at what time never was any prospect more grateful to my Eyes, when so a multitude of Houses seated among an infinite

nite number of Groves and Thickets of lovely Trees laden with Leaves and Flowers, which a most beautiful blooming Green render'd yet more charming to the sight. So that the *Persians* call this enchanting Corner by no other Name, then that of the Garden of the Empire.

The *Bazars*, or Market-Places which are in the middle of the City, are the fairest and most magnificent of all that ever I beheld in the *East*. For besides their extraordinary extent, they are very well vaulted, and there is a particular Quarter assign'd for every sort of Merchandize. And because the City of *Gangea* is most advantagiously seated for Trade, there is a vast Croud of Foreigners that always resort to it.

At the same that we arriv'd there, an overflowing Zeal for Religion had occasion'd a hideous hurly-burly in the City. For the *Persian Mollah's* having declaim'd against the three False Prophets mention'd in the forgoing Book, provok'd the *Turks* to that degree, that they betook themselves to their Arms, tho they were but a small Number, to revenge themselves for the Affront done their most Holy Saints. They invested some of the Mosquees, and were about to have sacrific'd to their Resentment the People there assembl'd to say their Prayers, if the Governor, who had timely notice of what pass'd, had not put a stop to those hot-brain'd Zealots. Three

Three days after our Arrival at *Gangea*, we departed with a small Caravan, consisting all of Christian Merchants, whom Traffick and Business hasten'd to *Scamaka*, and in their Company cross'd the lovely Plains that extend themselves almost from one City to the other. The first day of our Journey we pass'd the *Kur*, which rises in *Georgia*, and after it has water'd several Plains, convey'd plenty to several Cities, and enrich'd the Country with a world of Sturgeon that are caught in it; at length discharges it self into the *Caspian* Sea.

At the passing of this River, it was that our *Georgian* Habit did us good Service. For in regard the *Turks* take great delight to signalize their hatred against the Monks, whenever they meet with an opportunity; more especially, where they know it is in their power to be favourable or rigorous, as they please themselves, they never observe any measure in Justice with those whom they look upon as the declar'd Enemies of their Religion. And generally they fall upon their Purses rather then their Persons, being perswaded as they are, out of their prodigious Avarice, that they cannot do a man greater Injury, then by taking from him what they esteem and prefer themselves beyond their own Lives. But in regard they took us for other then we were,

they us'd us more favourable then we durst hope for.

An unlucky meeting with a Persian Chaper.

We were not so fortunate the next day, in meeting with a *Persian Chapar*, which is the Name they give to the *Persian* Couriers, as *Oulac* is to those of *Turky*. In both Empires these sort of People are extreamly formidable to Travellers. For in regard the State makes no regular Provision of Horses for 'em; they have a priviledg to dismount upon the Road any Person whose Horse pleases 'em better then their own. Now, tho we were sufficiently inform'd of this inconvenient Custom, we could not be so cautious, but that we were surpriz'd by one of these Couriers which the Kam of *Schiamaki* had dispatch'd away about urgent Affairs. He came powd'ring upon us in a Valley, where we had stopp'd to bait our Horses, and took the best of 'em, with which he was just going to ride away. In this same remedileſs Condition we took the usual course which the unfortunate take in such unlucky Accidents as these, and slipt a piece of Money into the hands of this same troublesome Messenger. Upon which he presently grew sweet upon us, and having readily found out a specious pretence to let us alone, he rode way to seek some new Adventure in another place.

At

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At length, after all these little tryals of Patience which a Traveller cannot avoid, when he engages himself in long Journies, we arriv'd at *Schamaki*, very glad to understand we were so near the *Caspian* Sea, and where in a little time we understood we should meet with several *Muscovitish* Vessels that were preparing to set sail for *Astrakan.*

Schamaki *describ'd.*

Schamaki, which was formerly one of the most considerable and best peopl'd Cities of all *Persia*, is much decay'd from what it was some years ago, when it was in a far more flourishing Condition then now. For a furious Earthquake that happen'd about twelve years since, laid it almost utterly in Ruins; overthrowing Five or six thousand Houses, and killing so great a number of Inhabitants, who were buried under the Rubbish, that now it is not above half so big as formerly it was; and yet there are reckon'd to be in it near upon Fifty or sixty thousand Souls; nor is there any part perhaps of the *Persian* Empire, where you shall meet with so vast a concourse of Strangers.

Besides the great number of *Armenians*, which as they say, amounts to Thirty thousand; there are *Indians*, *Muscovites*, *Georgians*, *Greeks*, *Turks*, *Circassians*, and an infinite number of other People, whom the Neigh-

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bourhood of the Sea, together with the Goodness of the Country, draws thither from all Parts. This Concourse of so many different Nations it was, which made us earnestly wish there were a Mission settl'd in this City, as being fully persuaded that several Zealous Missionaries would find in abundance wherewith to repay the Labours of their fervent Zeal. It seems our Prayers have been heard since our departure thence; so that we have now a Residence there, for which we are beholding to the deceas'd Count *de Syri*, who employ'd all his Credit with the King of *Persia* to obtain leave for an Establishment in that Place. And he was pleas'd to lay the first foundations of it himself, by Father *Pothier* of the Order of Jesus, whom he carry'd along with him on purpose from *Ispahan* to *Schamaki*, where he left him in his return to *Poland*, there to give the King an Account of his Negotiations on the behalf of all the Christian Princes engag'd in the War against the *Turks*.

Fat. Pothier *Murder'd.*

This Father *Pothier* was one of the most accomplish'd Missionaries in the *East*, and was one of those whom our King entrusted with the Royal Presents which he sent about ten years since to the *Cha* of *Persia*, together with a Letter which he wrote in favour of the Christians of *Nachivan*, who had

had a long time groan'd under the Tyranny of some Governors that most heavily op-press'd 'em. He drew a great number of Disciples after him, at the beginning, by the Charms of his edifying Conversation, and by his sweet and affable Disposition and Behaviour; they came in Crouds to be instructed and participate of the Divine Mysteries. But a certain *Turk* of whom the Father had hir'd a House, till the Governor had assign'd him a Seat as he promis'd to do, grew so jealous of the happy Progress of the Gospel, and became so furiously mad to see his House, which was really consecrated to *Holy*, become a School of Christianity, that he resolv'd to be reveng'd of the Affront that was every day put upon his Prophet, and his Religion. To which purpose, rising in the Night, when the Missionary never dream'd the least mistrust of him, he brake open his Chamber-door, and stabb'd him in the same place where he had given the first wounds to Heresy, Schism, and Infidelity.

Had we thought that one of our Brethren would have follow'd us so soon at the Heels, to deprive us of the Palms which we might have disputed with him; perhaps we should not have been so earnest, to have quitted the Post we were in; but then, not knowing that Heaven had any other use to make of our Ministry, then to open

a passage into *China*, we hasten'd to the *Caspian* Sea, three good days Journey from the City of *Schamaki*.

The Caspian *Sea describ'd.*

This little Sea which is not above Eight hunder'd Leagues in compass, to speak properly, is no more then a vast salt Lake, into which above a hunder'd Rivers, not to speak of an infinite number of little Rivolets, discharge themselves on all sides, and keep it continually fill'd with Water, which She, by way of return, furnishes with so great a Quantity of Fish, that in many places you may take 'em up with your hands without Net or Line. More especiall in tempestuous Weather, when the Fish forc'd on by the Waves, suffer themselves to be crouded in Shoales into the Rivers, where they are the more willing to abide, as finding themselves shelter'd from the violent Agitations of the Sea.

Besides this particular Remark, which I had leisure to observe, during a stay of fifteen days, till we could meet with an opporunity to embark; I was not a little surpriz'd to see, the same day we were to have set Sail, the Seamen employ'd to fetch fresh Water out of the Sea, above two Leagues from the Shoar. Now, in regard the thing to me seem'd extraordinary, I had a mind to taste the Water, which was as sweet, as if it had been drawn out of a Fountain, tho

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tho but a few paces from the same place it appear'd to be more brackish then in any Seas that ever I sail'd in. But my wonder ceas'd when I consider'd, what a vast quantity of fresh Water empti'd it self from all parts into the *Caspian* Lake.

But that which is more wonderful, is this, to see this petty Ocean equally restrain'd within the Bounds that Providence had ordain'd it, notwithstanding the multude of Rivers that fall into it, and which only one would think should swell it to that degree, as sometimes to overflow its Bounds. This respectful Obedience to Providence it is that has very much puzzl'd our Geographers, and produc'd the Opinion among 'em touching the Communication of this Sea with some others, which she enriches with her own plenty, when overstor'd her self. Some have thought that the *Black* Sea, being the nearest to it of any other Sea, makes this advantage to partake of her Neighbours store. But besides that this Opinion is grounded upon no solid Reason, it seems as if the Wisdom of God had plac'd between these two Seas, a long rigde of High Mountains, for no other end, then absolutely to separate 'em one from the other. But I have two Conjectures which make me believe, that it rather discharges it self into the *Persian Gulph*, how far remote soe-

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ver it may seem to be, then into any other Sea.

The first is, because that in the Gulph of the *Persian* Sea, to the *South*, over against the Province of *Kilan*, there are two dangerous Whirlypools, or deep Abysses, which the *Persian* Vessels that set Sail from that Coast, endeavour to avoid as much as they can. And the noise of the Water, which throws it self into that Gulp with a surprizing Rapidness, may be heard in calm Weather so far off that it is enough to terrify all those who are ignorant of the real Cause. The second Conjecture, which to me seems to be of more force than the former is grounded upon every years experience; by which they who inhabit all along the *Persian* Gulph, observe a vast quantity of Willow-leaves at the end of every *Autumn*. Now, in regard this sort of Tree is altogether unknown in the *Southern* Part of *Persia*, which borders upon that Sea; and for that, quite the contrary, the *Northern* part which is bounded by the Sea of *Kilan*, has all the Sea-coasts of it shaded with those Trees; we may assure our selves with probability enough, that these Leaves are not carry'd from one end of the Empire to the other, but only by the Water that rowles 'em along through the Caverns of the Earth.

Upon

Upon this Sea it was, which so many particular Qualities render very remarkable, that we embark'd in a *Muscovite* Fly-boat, but very ill equipp'd. But the Season which was extreamly proper for Navigation, supply'd all things that could be wanting otherwise; we gain'd the *Volga* six days after we set sail from the Road of *Nizzova*, which is one of the safest and most convenient in all *Persia*. For besides the great plenty of Wood in the Parts adjoyning, which serves for the refitting and repairs of shatter'd Vessels; there is a prodigious number of Towns and Villages, able to furnish a numerous Fleet with all manner of Provision.

After we had left the Sea, by the favour of a fair *East* Wind, which carry'd us about Sixscore Leagues in a little time; we found our selves upon the *Volga*, before we knew where we were. For in regard this famous River discharges it self into the *Caspian* Sea, through Seventy Mouths, as we are commonly assur'd, and for that it still preserves the Majesty of the Current for above Thirty Leagues, after it has quitted the various Shoars that close it on both sides, it seems to dispute the Possession of its Channel with the Sea. So that the only Mark to be assur'd that you are got into the River, is the freshness of the Water, which he that first discovers, receives the same Rewards,

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as in other places the Seamen do that first descry Land.

No sooner were we got into one of the Mouths, but our Vessel being deep loaden, struck upon a Sand-bank, which the Pilots had not the foresight to avoid. But in regard this Accident befel us several times afterward during our Voyage, I rather attribute it to the Shallowness of the River, which divides it self into too many Arms, to be able to carry a Vessel of an ordinary Burthen, then to the Seamen's want of experience.

However it were, certain I am, that we spent twice as much time in getting up to *Astracan*, which lies not above Twelve or Thirteen Leagues from the Mouth of the River, then it took us up to Sail from *Persia* to the Rivers Mouth. Not that we were thus equally perplext, but only till we had got to the first place, where the *Muscovites* have a great Fishery, which is one of the best Revenues which the *Czar* has. There it was that our Vessel had Orders to stop for two or three days, till the Governor of *Astrakan*, to whom we despatch'd a Messenger to give him notice of our Arrival, gave us leave to make forward. During that little time that we were oblig'd to stay, we had good sport in seeing the Fishermen catch Sturgeons, which is one of the greatest curiosities that ever I saw in my Life; and the manner of it is this. The

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The *Muscovites*, to make their best Advantage of the great plenty of Fish which the *Caspian* Sea distributes to all the Rivers that fall into it, have driven in long Piles of Timber, from one side to the other, in one of the Channels of the *Volga*, which they thought most proper for their Fishery. Howerever they do not shut up all the Passages so close, but that they leave one of each side for the Fish to swim up the River, and for the Vessels that return from *Persia*, and other places; a little above this first Barricado of Piles, they drive in others all a row, in the form of a Triangle, into which the Fish is easily carry'd by the violence of the Stream; tho when he is in, 'tis not only impossible for him to get out, but even to stir himself, as well by reason of the narrow compass of his Prison, as because of the huge bulk of his Body. In the mean time the Fishermen, who keep beating the Water to frighten the Fish into the Snare, visit their Entrenchments made on purpose twice a day, where they never miss of the Prey which they look for; which done, they thrust a great Hook through the Ears of the Fish, and having drawn him up just above Water, beat out his Brains with a great Club, to prevent his escape, or doing any other Mischief, should they preserve him alive in their Boats.

After

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After this, they carry their Prize to the Banks of the Fishery, where they disembowel the Fish, and take out the Eggs, of which one single Sturgeon sometimes affords 'em so great a number, as weighs above two or three hunder'd Pound. This is that glutinous Substance, so well known in Foreign Countries under the name of *Caviar*, which they prefer before all the rest. They Salt it very carefully, and put it up with great care, to serve 'em in their Ragou's instead of Butter, which is forbidden 'em during Lent. As for the Body of the Fish, after they have cut it into Quarters, they squeeze out the Oyle, or else they pickle it up to be transported into all the Provinces of the Empire, or else into the Neighbouring Kingdoms, where they have an extraordinary vent for it.

But the pleasure that we took in this Fishing sport, was very much allay'd by the inconveniencies of an Army of *Gnats* that swarm upon the *Volga*, a little before and after Sun set. Their Stings so terribly torment both Man and Beast, that I am easily induc'd to believe, that of all the Plagues of *Egypt*, the Plague of the Flies was the most noisome, and insupportable.

Therefore to secure themselves from this Vexation, Travellers wrap themselves over head and ears with a little Tent which they carry with 'em on purpose, so soon as they

begin to feel'em sting. But in regard we had made no provision against these formidable Enemies, we lay at their mercy all the while we staid in the *Volga*. So that when we came to *Astrakan*, we should have been taken for Leapers, or people that were troubl'd with a Dropsie, but that the Inhabitants were well acquainted with the reason of the Wheals and Blisters that disfigur'd us.

However this Martyrdom was at an end after four days; for the Governor of *Astrakan* having sent his Lieutenant to the Vessel to do it the more honour, as belonging to the Grand Duke, the Passengers had leave to quit the Ship, and put our selves into a Shallop, or kind of *Gondola*; the lightness of which, and the dexterity of the Rowers was such, that we quickly got sight of *Astrakan*.

Astrakan, which the most exact Geographers place in the forty eighth degree of Northern Latitude; is a City seated in one of the Islands of *Volga* about thirteen Leagues from the mouth of the River, whatever *Struys* says, who will have it to be fifty Leagues remote from the Rivers mouth. It is encompass'd with a double Wall, without any other Fortification, only some few Tow'rs, half Musquet shot one from another. The great Guns are very fair ones, and the Garison is very nume-

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numerous. Now in regard the ground upon which that City ſtands is very gravelly and low, the Summer heats are not to be endured in that place; inſomuch that the people are oblig'd to bathe ſeveral times a day. In the parts about it the Soil bears all ſorts of Fruits, and in great abundance; nor does their delicioufneſs give way to their plenty. More eſpecially their Melons are remarkable for their moſt exquiſite taſte; and it is as rare a thing to meet with a bad or a wallowiſh Melon there, as it is unuſual to find a good one in *France*. Thoſe which are call'd Karpous, or Water-Melons, tho common enough, are moſt ſought after. The Rind is of a lively green colour, but the Pulp of a beautiful Roſe-colour, and full of juice, which cools as much as it quenches drowth, and of which you may eat your fill without any fear of ſurfeiting. They have alſo a ſort of Grape, of which they make Wine, but ſower, and no way pleaſing to the taſte. All this while no private perſon dares touch a Grape, or any other Fruit, until the Governor of *Aſtrakan* has made choice of the beſt of every thing for the *Czar*'s Table.

Beſides the Inhabitants of this City, who for the greateſt part are *Muſcovites*, ſeveral other Nations are intermix'd among 'em, drawn thither by the conveniency of Trade, and the ſweetneſs of the Climate. The

Arme-

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Armenians possess one of the Suburbs entirely to themselves, and the *Nogais Tartars* another, which altogether resembles a City, being fortifi'd with a Wooden-Rampart, and having a Governour who commands there, under the Orders of the Chief Governor of *Astrakan.* Within that Enclosure stands a Mosquee; but the Houses are for the greatest part made of Bulrushes, of which there may be about two thousand. Now in regard it is the *Muscovites* interest to use 'em kindly, by reason of the good Service they do 'em in their Wars, therefore they treat 'em rather as their Confederates, then their Vassels. To which purpose they are allow'd to share with 'em in the convenience of the Market, that in the Morning is kept in their Quarter, which is call'd *Tourt*; and with the *Muscovites* in the Evening in the great Market place, in the middle of *Astrakan.* Much more when they stand in need of Arms and Artillery to defend themselves against any Enemiy that comes to assault 'em, they furnish 'em, and assist 'em likewise to repel the Assailants.

It is not many years since the *Calmuc Tartars* put 'em to a great deal of trouble; and that they came duly every Winter, by the Favour of the Ice, to assault even in their very Trenches. But since those *Tartars* experienc'd the fury of Fire-Arms, which they know not as yet how to handle, they have not

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not adventur'd to molest 'em. And indeed it is to the protection of the *Muscovites*, that the *Nogais Tartars* are beholding for the Repose and Tranquillity which they enjoy; while their Enemies scar'd with the Thunder of the Cannons and Musquets, let 'em sit quiet. But tho the Hostilities between the *Nogais* and *Calmuc Tartars* are absolutely at an end, the latter, which are a wandring sort of people, forbear not still to adventure every Winter into those vast Plains between *Astrakan* and the *Caspian-Sea*; where by reason those Champian Countrys are not so much cover'd with Snow, because they lie more to the *South*, and nearer the Sea, they meet with Food for their Cattel; the preservation of which, as being all their Substance and Riches, engages 'em to make those Inroads.

Which Annual Visits of above a hunder'd thousand men at a time, though they be no way pleasing to the *Muscovites*, however they are forc'd to suffer 'em, and not only so, but to humble themselves to that degree, as to make 'em Presents duely every year, to hinder their Incursions, which they have reason always to be afraid of, from such as are not restrain'd by the Laws of Orderly Government, and Civil Society. And these Presents thus continu'd out of fear, being at length look'd upon by the *Tartars* as an indispensible Obligation, are demanded

demanded with so much haughtiness and commanding fierceness, that the *Muscovites* must expect nothing but the utmost extremities of War, should they once refuse 'em. I was then at *Astrakan*, when this prodigious multitude of Vagabonds was going to take up their Winter Quarters. At which time the Governor was no sooner inform'd of their approach, but he sent one of his Officers to assure their Chief-tain, that he would send 'em their usual quantity of Provision with all the speed that could be.

In a word, some days after he sent away several Waggons laden with Bread, *Karpous*, Strong Water, and Tobacco, which is the Present, or rather Tribute, which serves to keep a good correspondence between both Nations. Not but that the *Muscovites* are able, if they pleas'd, to shake off this kind of Yoke which they impose upon themselves, but because the *Calmuc*'s as well as the *Nogais* are ready to lend 'em men upon all occasions when they want 'em, they are willing to purchase their friendship, tho at the expence of their Reputation, and in some measure of their Liberty.

For this reason it is also that they caress 'em when they come to *Astrakan*, and that they are not sorry nor disturbd to see 'em; for as formidable as they are to the *Muscovites*, nevertheless the latter never scruple to

drive

drive a Trade with 'em, either becauſe of the great quantity of Furs which they bring, or the vaſt number of Horſes which they ſell; both profitable Merchandizes to the people of the Country.

But they who without all queſtion contribute moſt to the flouriſhing condition of this City, are the *Indians*, or *Banians*, Idolaters as well as the *Calmucs*, whoſe Daughters they marry, becauſe they cannot ally themſelves neither with *Chriſtians*, nor with the *Mahometans* of the Country; theſe People being very induſtrious, and holding correſpondence in almoſt all the Ports of the *Caſpian-Sea*, there are few ſorts of Merchandize that do not paſs through their hands. So that they have likewiſe their Quarter in one of the Suburbs of the City by themſelves, where they enjoy the exerciſe of their falſe Religion with all manner of freedom.

The Errors of the Banians.

They hold the Tranſmigration of Souls, which will not ſuffer 'em to feed upon any thing that has life, whether Fiſh, Fleſh, or Foul; and they have ſuch a reſpect for Cows, that if they know of any one that is to be kill'd for ſupply of the Market, they will purchaſe it at a dear rate, and redeem it from the Slaughter-Houſe.

Every

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Every Family breeds up one with the ſame indulgence as they do their Children; no Creature can be more induſtriouſly comb'd, more careſully fed, more cleanly lodg'd, nor better look'd after when they are ſick.

Another piece of Superſtition they have, never to eat but in private; and before they touch the Victuals that is ſet before 'em, they throw ſome ſmall part of it ſeparately into the Fire, the Air, the Water, and upon the Earth, as an acknowledgment of ſome Divinity conceal'd in every one of thoſe Elements.

Whatever the reaſon of it is, we could never get from 'em the leaſt knowledge of any of their Myſteries. We have endeavour'd ſeveral times to engage a *Brackman* that travell'd with us out of *Perſia* into *Tartary*, but he put us off ſtill till we came to *Aſtrakan*, where he told us he ſhould find his Books; without the help of which, he ingeniouſly confeſs'd, he could not anſwer us.

Theſe are the moſt conſiderable Nations which conveniency of Trade has brought to ſettle themſelves in *Aſtrakan*, the firſt City of *Tartary*, where we arriv'd the 20*th* of *June*, two Months after our departure from *Irivan*. We lodg'd in the Foreigner's Caravan-ſera, where we met with ſome or other of all Nations in the World, among whom

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whom we learnt that some of 'em had made several Journeys to *Pekin*.

A Merchant of Yousbecs gives 'em great sight as to their farther Travels.

'Twas no small comfort to us to see that without going any further, we might be thoroughly instructed in what till then, notwithstanding all our diligence, we could only gain a confus'd and obscure glimmering. This man was a Merchant of *Bokara*, who having travel'd four times from one City to the other, was able to afford us a more certain Light.

He told us then, that the Road of the *Yousbecs* to *China* was neither so difficult, nor so tedious as most people believ'd; that there were indeed some Deserts to pass, but that people suffer no more there then they do in *Persia* or *Turky*; where notwithstanding the great number of Towns and Villages upon the Road, the Caravans never mind the Habitations they meet with, provided their store of provisions holds out. That the same care was taken for the security of that Journey as was taken in other Countrys of the *East* where he had been, that the Caravans should be always numerous and well guarded, and that there were to be found as many Refreshments by the way, as in other places. That we should meet in several places with the *Hordes*, another sort of *Tartars*,

tars, who were so far from doing any injury to Travellers, that they took delight to relieve and furnish 'em with Provisions. Lastly, that money not being in use among those wandring people, there was less danger of being robb'd them in the Territories of the *Grand Signior*, where the *Arabians* were no hindrance, in regard that men would venture to trade, notwithstanding their fears of being rifl'd by those Vagabonds.

As for the distance (added he farther) I cannot exactly tell ye how far it is between *Bokara* and *Pekin*, nor the number of Towns or Villages through which people usually pass; I can only assure ye, that we got in two months to the Borders of *China*; whether you take the *South-East* Road through the Cities of *Samarkand*, *Kaboal*, *Kachemir*, and *Barantola*, or go directly *East*, through the middle of the *Moguls*, who though Idolaters, are subject to the King of the *Yousbec*'s that are *Mahometans*.

The first City of *China* which you meet with in taking the first Road, is call'd *Soczi*, where is the best Rubarb in the world. From *Soczi* you must travel a month before you can reach *Pekin*, but if you take the second Road, the first City you meet with in *China* is call'd *Kokutan*, built by the *Chinese* on this side the great Wall, and strongly fortified

fortifi'd to ſtop the incurſions of the *Calmuc's*; and thence you have but fifteen days journey to *Pekin*.

But to whichſoever of theſe two Cities you happen to come, you will be oblig'd to ſtay ſome time to manage your Buſineſs with the Governor, ſo as to be permitted to paſs any farther, or otherwiſe you will hardly get leave to enter the Kingdom. But ſince the Emperor of *China* has ſet open his Sea-Ports, there is not ſo much difficulty to get admittance. But they who are deſirous to take more ſecure meaſures, apply themſelves to ſome *Taiſo*, or Prince of thoſe *Tartars* that lie in the Road, and requeſt him to ſend an Embaſſador to *Pekin*, under ſome pretence or other; which he preſently will do upon the allurement of ſome little Preſent: And under the protection of this Deputy it is, that the Merchants, who pretend to be all of his Train, enter freely into *China*, and trade with all the ſecurity imaginable.

This was that which we learnt from this ſame *Tartar*, upon whoſe Relation we had the more reaſon to rely, becauſe it perfectly agreed with all the Relations which were afterwards communicated to us both at *Aſtrakan* and *Moſco*. A certain Monk of good repute among the *Muſcovites*, with whom we got acquainted at *Aſtrakan*, ſome days after our arrival, uvderſtanding

ing our design to travel into *Tartary*, shew'd us a very curious Journal written by three Merchants, who had travell'd from *Astrakan* to *Pekin*, keeping the Road from *Bocara* to *Samarkand*; in all which Journey they had not spent above a hundred and eleven days; and the Cities there mention'd were exactly the same which I have already nam'd. So that if we give but never so little credit to the Sentiments of all persons that I have consulted, and who could get no advantage by cheating me, we must of necessity acknowledge that we have been a long time in an Error, as to the certain distance from hence to *China*.

And this is that of which the Jesuits have warn'd us within this little while to have a care of. One among the rest, a Learned Person, and well vers'd in Astronomical Observations, perceiving by the favour of *Jupiter's Satellites*, that all the Ancient Geographers plac'd *China* more to the *East* by about six hundred Leagues then really it is; in regard, that counting the first Meridian from the Island of *Fez*, they have plac'd *Pekin* in the hundred and sixty fifth degree of Longitude, whereas it ought to be only in the hunder'd thirty second.

According to this Calculation which is somewhat corrected in the Great *Planisphear* in the *Observatory* of *France*, it is easy to determine within a few Leagues at least, the real

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real distance between *Bocara*, which is now the Capital City of the *Usbecs*; and *Pekin*, which is the *Metropolis* of *China*. For supposing, as it is certain, that the first of these two Cities lie in the fourscore and twelfth Degree of Longitude, and the other in the hundred thirty second, and that both the one and the other lying very near the fortieth Degree of *Northern* Latitude, as the most exact *Geographers* agree, we must first of all conclude, that the difference of Longitude between the one and the other is no more than forty Degrees. Secondly, That to go to both the one and the other, you travel almost all along in the same Parallel.

The distance of Bocara *from* Pekin.

Now in regard that every Degree of the Equator of the Earth consists of twenty Leagues, and every League of three thousand Geometrical Paces, it follows, that every Degree of the fortieth Parallel, containing no more then fifteen Leagues, and nine hundred fifty nine Geometrical, the distance from *Bocara* to *Pekin* in a strait line could be no more then about sixhunder'd and thirteen Leagues, and to *Kokutan* the first City of the *Chineses*, four hunder'd sixty three only,

This being so, as it is easy for every one to be convinc'd of it, there is no question but that the way by Land to *China* is much more

more safe and short then to go by Sea, let the Wind serve never so fair.

I must confess that things speculatively consider'd, appear always more easy then they prove to be in practice, because we cannot certainly foresee all the Accidents we may meet with in long Journeys; nor do I pretend to warrant the person that undertakes 'em from all Events. But as I have travell'd long enough in the *East* to know what success a man may have; I dare assure him after a long experience, that it appear'd to me more easie in the practical part then it appears perhaps to others in the speculative.

For not to speak of those who have formerly attempted very near the same thing with success, as *Paul* the *Venetian*, *Benedict Goez* the Jesuit, and some others who happily arriv'd in *China*, by a way that was but very little known at that time, and then to come to a display that makes our way more plain, by that little knowledge we have of the *Eastern* Countries, which are the nearest to us, there is no dispute of the easiness to go from *France* to *Bocara*, or *Samarkand*; from whence it is apparent by what I have said, that there remains no more then a fourth part of the way to reach *Pekin*.

The Voyage from *Marselles* to *Constantinople* is usually made in a Month; from *Constantinople* to *Teflis*, and by the *Black-Sea*, is but

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but eight or ten days sail at most; from thence to *Erzerum* is but seven or eight more; from *Erzerum* to *Irivan* the most heavy laden and encumber'd Caravans get to their Journeys end in twelve or thirteen: From thence to *Tauris*, the Ancient *Ecbatana* of the *Medes*, much about the same time. From this City, which is the second of *Persia* for spaciousness and beauty, and which is the resort and thoroughfair for all Nations that traffick almost over all the East, there are two different ways to reach the *Tousbecs*.

The first, which is the shortest, leads to the Province of *Kilan*, so well known to all the world for the beautiful Silks which are there wrought; and this Journey is perform'd in three Weeks; and being arriv'd there, you may embark upon the *Caspian-Sea*, the *Southern* part of which is call'd the *Sea of Kilan*; from whence you may in a strait line to *Bokara*, enter the River *Oxus*, which washes the Walls of it.

The second Road lies through *Ispahan*, the Capital of all *Persia*, and which, though 'tis the longest, is however the most commodious, and the most advantagious to pass securely to the Prince of the *Tousbec*'s Court. For in regard 'tis a usual thing for that same *Tartar* Prince to send Ambassadors to *Ispahan*, and for the King of *Persia* to send frequently his Envoy to *Bokara*, to accom-

accommodate the Differences that arise between those two Princes, by reason of the vicinity of their Territories, 'tis an easy thing to slip into the Trains of those Publique Ministers, when they return, or are sent to *Bokara*, which is not above a month and a half's journey from *Ispahan*.

If there be any difficulty in the remainder of the Journey, of which the distance between the places deprives us of, 'tis to be believ'd that the Providence of God, upon which all Missionaries ought solely to depend, will be no less favourable to them then to others, who perhaps had not those elevated Motives which are usually the encouragements of Missionaries. Moreover, though, there were as many Dangers to run through, as *Christopher Columbus* had formerly to undergo upon the Score of Private Gain, or Vain Honour; why should a Minister of the Gospel fear to expose himself for the glory of a God, who repays with Interest the Services that are done him?

I owe this Justice to the deceas'd *F. Barnaby* my Companion, that never man perhaps was more sensible of this noble Motive then he was; for this reason it was, that when we understood after so authentick a manner, that there was an open passage from *Astrakan* to *China*, we had no other thoughts between us, bt of joining

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with a numerous Caravan of *Muſcovites* that was then preparing to ſet forward for *Samarkand*. But the noiſe of the War between the *Calmoucs* and the *Yousbecs* being ſpread abroad, when every body was providing ſo zealouſly for this Journey, which is uſually perform'd in forty days, we found our ſelves to our great ſorrow diſappointed juſt at the very inſtant that our hopes were elevated with the flattering probabilities of ſpeedy ſucceſs.

But as diſconſolate as we were, we reſum'd freſh courage ſome few days after, upon certain aſſurances of our Friends, who had receiv'd advice from *Moſcow*, that a numerous Caravan of *Chineſe* Merchants was lately arriv'd there, that would be ready to return again into their own Country by the end of Winter.

This news being confirm'd to us by ſeveral perſons, we thought it our ſureſt courſe, without loſing time, to take a journey to *Moſcow*, in purſuance of our firſt deſigns. To which purpoſe, wanting nothing but a Paſs from the Governor, we apply'd our ſelves to the *Armenians* that came along with us out of *Perſia*, to ſollicit him in our behalf; in regard the Vayvode was bound to have a reſpect for 'em, well knowing the intereſt of the Court, which was to careſs the *Armenians*, as being the moſt proper Nation in the World to bring a flouriſhing Trade into the Country. They

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They on the other side overjoy'd with this opportunity to oblige us, and to bear us company to *Moscow*, where they thought we might do 'em some service by means of the Jesuits who have been settl'd there near upon two years, spoke in our favour to the Governor; and the more to induce him to be speedy in his kindness, told him a thousand things to our advantage, and more particularly extoll'd us for our skill in Physick, believing that if we could get into the Vayvod's favour, by that means we might obtain whatever we desir'd.

The Governor, who was extreamly careful of his health, thus prepossess'd of the Abilities of my Companion, of whom the *Armenians* had reported what strange Effects of his Skill several *Bacha's* in *Turky*, and *Persian* Lords had experienc'd, conceited himself presently that he was sick, and to find a remedy for his Distemper, sent one of his Officers to desire us that we would give him a Visit. Now a Message of this nature was the least thing that we dream'd of, and it put us into much the greater fear, because we had been inform'd before we left *Persia*, that such sort of Enterviews might prove very dangerous to us, for the Reason which I am going to tell ye.

Among the great number of Passengers which we met in the Road of *Wirzova*, before we took Shipping for *Astrakan*, there

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was one, of whom it will not be expedient to say any more at present, then that he was of a Temper somewhat different from ours, as being born without doubt in a Climate much colder then that of *France*.

This person, with whom we were oblig'd in point of decency and good manners to contract a Friendship, would fain have had us comply with his manner of living, and drink Strong-water as freely as he did. But in regard we must have put the same violence upon our selves to have brought our bodies to it, as it would have cost to get rid of a bad Custom again, we thought we might dispence with his Example which would have led us too far out of the way, since we did nothing to oblige him to be conformable to ours.

Nevertheless, because he foresaw the ill consequences of our Resolution, which would oblige him to an uneasy abstinence, more then he was willing to submit to, especially when he came amongst the Christians, he thought to have got his ends of us, by laying before us the danger to which we expos'd our selves, if we comply'd no more with the *Muscovites*, then we had been complaisant to him.

'Tis a Custom, said he, generally establish'd in the Country whither you are going, to present Brandy and several other stronger Liquors to all those that pay 'em

Visits,

Visits, and they are such jealous observers of your receiving these marks of their Friendship, that the refusal of 'em would be look'd upon as a most bloody affront, which they never fail to revenge with some fatal mischief. True it is, added he, that these sort of Civilities have a tincture of Barbarism: But what will you do with a people who believe themselves despis'd and scorn'd, when they see you upon the Reserve, and moreover admire so highly their Intemperance as one of the Cardinal Vertues, that there is nothing more common in their mouths then this ridiculous Proverb, *Ne pian, ne sophi*, He that will not drink, can never be wise.

Now tho these Maxims with which this zealous Traveller would have prepossess'd us, are commonly enough receiv'd over all *Muscovy*, it must be acknowledg'd however that they are not so universally authoriz'd, but that there are some persons to be met with of good understanding, who are so far from approving, that they openly cry down these bad Customs. But because we were at that time but little vers'd in the Manners of the *Muscovites*, this horrid Portraiture that was given us of 'em made us believe, that being all *Barbarians* alike, we should have much ado to escape their hands, if to avoid doing any thing unbe-

ſeeming our Character, we ſhould ſtick to the Reſolution we had taken.

With this Reſolution we follow'd the Officer, not doubting in a ſhort time but to be the Martyrs of Intemperance. In ſhort, we were no ſooner enter'd into a Chamber where we were expected with impatience, but the Vayvode after the firſt Compliments were over, caus'd a pompous Train of *Fantaſtic* Liquors to be brought forth and ſet before us, attended with an Equipage of Silver Flagons, and ſome ſmall enamell'd Glaſſes. At the ſight of theſe Formidable things my Companion and I began to tremble, and our fears redoubl'd, when we ſaw the Governor take up a Glaſs and begin the Ceremony.

While he was thus eagerly ſtriving to careſs us, and putting us upon thoſe things which it was not the Cuſtom to refuſe any body, we had the good luck to put a ſtop to his Endearments, by the ſame means which we had fortunately made uſe of in the *Eaſt*, to hinder the infamous Debaucheries of the *Turks* and *Perſians*. For in regard we had had a true portraiture of the Vayode giv'n us, we laid before him, as one that was ſtrangely intoxicated about his health, that there was nothing ſo venomous and deſtructive to Nature as thoſe burning Liquors, which he ſwill'd up with ſo little moderation: That it was eaſy to perceive by his dry and ſcorch'd countenance, that his ex-

ceſſive

cessive drinking had much enfeebl'd the Noble parts of his body; that the continuance of such a course of life would kindle in his Bowels a Fire so violent, that all the Physick in the World would not be able to quench.

There needed no more to disarm the Governor, and deliver our selves from the Martyrdom with which our zealous Monitor had threatn'd us. In the mean time our imaginary sick Vayvode, who was extreamly pleas'd with our reasons, was no less desirous to make tryal of our Remedies. To content him therefore, it behov'd us to give him something, which when he had taken, he began to conceit himself so well, that he perswaded himself, unfortunately for us, that if he could but keep us within call, he should become infallibly immortal.

Out of this Opinion it was, that he put us off with trivial Excuses, and delay'd the giving us our Letters of safe conduct for near two Months together; nor was there any thing but fear that was able to wrest it out of out hands. However he heap'd Civilities upon us every day; he would have us continually with him; and to recompence us for the loss of our time, which we would much rather have been spending in the conversion of Infidels, he took delight in discoursing with us upon Matters

of Religion, and sought with some kind of eagerness to inform himself in the Controverlies between the *Latins* and the *Greeks*. But notwithstanding all his Artifices, we clearly saw that his main drift was to amuze us, and that he had no other end in showing us so much kindness, then to make us less sensible of the burthen of our Captivity. We press'd him therefore several times to grant us what in justice he could not refuse us; and after we had enhaunc'd, as much as we could in modesty, the good Offices which we had done both him and his Family, we desir'd of him no other recompence then the liberty to continue our Journey. But our Solicitations and Intreaties prov'd all in vain. He continu'd in his obstinacy not to let us stir, still colouring his refusal with I know not what pretences. We thought to mollifie him, and vanquish his obduracy by the intercession of Friends that we had made during our stay at *Astrakan*; but all their endeavours prov'd fruitless, for they could obtain nothing of favour in our behalf.

So that when we were convinc'd of his mischievous intentions, which nevertheless proceeded only from a love of himself, we resolv'd to spare him no longer; and therefore finding him besides to be a person truly timorous and pusillanimous, the character always of those that idolize 'emselves, we took

took the freedom to reproach him with the ingratitude and severity wherewith he repaid our Services.

I know not whether this way of our proceeding affected him or no; but certain it is, that he sent us the Pass for which we had been so long long, and so importunately soliciting. Upon the receipt of our Pass, we agreed with a Merchant who was going by Water to *Moskow*, who promis'd us two convenient places in his Hoy at a reasonable Rate. But the same day that we had sent our luggage aboard, and were embark'd our selves; one of the Governor's Officers brought us an Order to come ashoar again, with an express Prohibition to all the Vessels in the Harbour not to receive us aboard upon pain of his indignation.

This put us into a strange consternation; however there was no remedy but Obedience, and return we must to our old Post, till Heav'n should be pleas'd to take our Cause in hand.

Well, during the time that we were thus compell'd to stay a second time at *Astracan*, the objects of our sight, and whatever struck our ears, was all doleful and afflicting. For not to speak of the dreadful Tempests, which more then once we thought would have utterly overturn'd the whole City, or at least have stiff'd the Inhabitants, with a dismal Mist of thick

and

and scorching Dust, which driven on by a violent Wind, had envelopp'd all the City; the frightful reports of Mortality and Pestilence alarum'd us every day; and a terrible Bleeding at the Nose had like to have depriv'd me of my Companion: no hopes of recovering our Liberty by the means of the *Polish* Ambassodor's returning out of *Persia*, whom the Governor detain'd in a desart Island under pretence of putting a stop to the contagion. All these misfortunes abated our courage, and cast us down in such a manner, that life it self began to be a burthen to us. But God, who suffer'd us to fall into this Abyss, recover'd us out of it by a means the more extraordinary, by how much it seem'd altogether opposite to our designs.

They who have the least knowledge of the Religion of the Greek Church which the *Muscovites* profess, well enough understand, that the Priests and Monks, who are the chief support of it, are utter Enemies of the Church of *Rome*, and of all that are united to it. Nay the excess of their hatred is such, that if any person happens to become a Convert to their Faith, that was a Catholick before, their Doctors Baptize him a second time, before they admit him into their Communion, out of an Opinion that that same second Baptism defaces the Character of Catholick which was imprinted in his Soul.

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However, notwithstanding this mortal aversion, we found two powerful Protectors, who made it a point of Honour to obtain of the Vayvode that Liberty which he had ravish'd from us. The first was the Archbishop, or Metropolitan, as he is call'd of the City where we were detain'd. We had paid him frequent Visits, and he had always receiv'd us with great demonstrations of Friendship and Esteem; and when he officiated in publick, always invited us to the Ceremony. The second was the Superiour of the principal Monastery of the Monks of St. *Basil* in *Astracan*; to whom we had been in some measure serviceable, among other things, in expelling a Worm out of his Body of an Ell and a half long, by means of the *Emetick* Powder.

To these two Persons in the midst of our extremity, not knowing what courses to take, we unburthen'd our hearts, not without some tears which the excess of our grief drew from us. And that language, which much better express'd the Sorrow of our Souls, then ill-pronounc'd *Sclavonian*, wrought all the full effect we could desire in the minds of our two Mediators. For away they went forthwith to the Governour; and so strenuously laid before him the injustice of his Proceedings, of which they also threaten'd to inform the Court, that he who was afraid of hampering himself

ſelf in Court-moleſtation, not only recall'd his Prohibitions, but gave poſitive Orders to the Maſters of the Veſſels to receive us when and where we pleas'd our ſelves.

Having paid our acknowledgment to our Benefactors, we were altogether for leaving a City that had caus'd us ſo much trouble; and meeting luckily with a cloſe Bark, ready to depart for *Saratof*, we hir'd a couple of places in it, and the Ninth of *Octob.* was fix'd for the day of our departure.

But before I go on with the Relation of our Voyage, I cannot forbear to give an account of a Tragical Accident that happen'd before our eyes in the *Caravanſera* where we lay, and where certain Foreign *Banians* had hir'd Apartments. One of 'em, who had formerly had a Quarrel in *India* with one of his Countrey-men, who Travell'd out of *Perſia* into *Tartary* with us, invited him to Dinner, and entertain'd him very handſomely, together with ſome others of his Friends. Dinner being ended, they fell to a Game at Cheſs, which is a Game very common in the Eaſt, and no leſs in faſhion in *Muſcovy*. While the Gameſters were intent upon their Play, the Perſon whom we ſpoke of, having laid up in his breaſt a ſecret Animoſity againſt the new comer, who ſate next him, and who thought there had been a perfect Reconciliation between 'em, drew his Dagger unper-

perceiv'd; and after he had Stabb'd it Five or Six times into his Body, never left him till he saw his Bowels drop out of the deep Wounds he had made.

All that were present, equally surpriz'd and consternated at such a strange peice of Savage Treachery, rose from the Table hastily to seize upon him; but the Malefactor, no way discompos'd, fixing upon the most daring that Attempted to lay hands upon him, Stabb'd him Three times with his Dagger into the Reines, and laid him sprawling upon the floor with the first that was slain. The rest mistrusting their Inability to guard 'emselves from the same misfortune, fled out of the Chamber, and cry'd out *Murther*. Upon which the whole Quarter was in an Uproar, understanding from those Persons that were all in dismay, the Massacre that had been committed. The rest of the City also being inform'd of it, throng'd together over-against the Apartment where the Murtherer stood his ground. They endeavour'd also to get up to him, surround, and apprehend him; but he, in a furious Posture with his Dagger in his hand, so scar'd the Officers of Justice, that there was not one among 'em that durst adventure to lay hold of him.

However, they found a way to force a window, through which some Soldiers enter'd into the Chamber where the poor Woun-

Wounded Creatures lay, ready to expire for want Assistance. Upon which, the undaunted *Indian*, understanding by the noise which they made in barrocading up the doors which they had seiz'd, that there was no way for him to escape; advanc'd to the threshold of the door that open'd into his Apartment, and putting himself into a Posture to hold out the Siege as long as he could; understood by the reproaches of his own Friends, that he had not been so lucky in his Revenge as he thought, since there was some hopes of life in the two Victims of his Resentment. Thereupon more mad that he fail'd in his Attempt, then anxious for the rigorous punishment that attended him, he did that, which I should hardly have believ'd, had I not been a witness of it my self.

No sooner did he hear that death had so long spar'd the persons, whom he thought his Bloody hands had assuredly secur'd; but all in transport and foaming with Rage, he laid bare his breast before all the Multitude, and clapping to it the point of the reaking Dagger, 'Since I have had such ill success, cry'd he, as loud as he could baul, 'in revenging the Affront which I have formerly receiv'd, and lost the fairest opportunity of doing it, that ever I could hope for; 'tis but just, that I should punish my self without being beholding to the Condemna-

'demnations of Justice. Then thrusting the 'Dagger into the lower part of his Belly, 'Behold, said he, the course I ought to have 'taken, to have render'd my Enemy hope-'less of surviving me.

Yet, notwitstanding this desperate blow was such as in all probability should in an Instant have depriv'd him both of Strength and Life; yet had it not that speedy Effect, but he liv'd above two hours after. And that which appear'd more extraordinary, as well to me, as to many other standers-by, was this, that we could observe no more then some few drops of Blood distil form a wide gaping wound, from whence one would have thought whole Rivers should have spouted.

Fain would we have tri'd whether we could have prevail'd with him to take the advantage of the delay'd minutes of his gasping Life; and all ways were us'd to force him to surrender his Arms; and some of the Soldiers presented their Muskets to his Breast, threatning to Fire if he did not yield; to whom, with an untamable fury. 'Think ye, said he, poor spirited fellows, 'that I, who have had the Courage to af-'front Death, as I have done, can be afraid 'of your Weapons! Shoot if you dare.— 'Behold me provided to receive your deadly 'strokes. I have already prepar'd a free 'Admission for your Musket-Bullets, and 'this

'this is my comfort, that I know, they will 'but only finish the Work which I have begun my self.

This daring Language astonish'd the Governour's Officers to that degree, that without making any further trials, they resolv'd to stay till that same Fire of a raging Passion, which still supported the furious Madman in his anguish, was a little abated; nor was it long before they saw the effect of a calmer Temper, that in a short time settl'd the Storms of his Heart, which so many violent Agitations had been turmoiling for some hours together. He perceiv'd his Strength decay by degrees, and finding himself as it were quite exhausted, his Reason return'd to him in a very little time. And then it was, that being perfectly come to himself, he desir'd a Coach, that he might be carry'd to the Governour, to answer for the double murder which he had committed.

The Coach being brought, he went into it, after he had thrown away his Dagger, which with a languishing Voice he reproach'd for the ill Service it had done his Master. Presently we clos'd with him, in hopes to have infus'd into him thoughts of Piety, and to have made him sensible of the Goodness of God, from whom it was not too late to hope for Mercy, even at the last minutes of a departing Life. But how rare

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a thing is it, for a Man that has neglected his Salvation when he was in vigorous Health, to become sensible of it in his Extremity! For we could work no good upon this unfortunate Wretch, whom grief and waste of Vital Spirits soon after quite disabl'd from making any serious Reflections upon his desperate Condion; so that we saw him to our unexpressible Sorrow, expire within a moment after had left the Inn.

About a day or two after this dismal Accident, we embark'd upon the *Volga* for *Moskow*, where we thought by joyning the *Chinese* Caravan, to have made amends for all the Troubles we had undergone during the four Months that we were constrain'd to stay at *Astrakan*.

The beginning of our Voyage was successful anough; and if the Wind, as it was at *East*, had continu'd favourable to us, we had avoided many hardships that overwhelm'd us in the progress of our Journey. But the Wind failing us a little above *Ischornio*, which is the first Town you come at, after sixty Leagues sailing up the River from *Astrakan*, we were constrain'd to put the Seamen ashore to tow the Vessel, in regard we were depriv'd of the use of our Sails.

Now, in regard I had all along resolv'd with my self not to say any thing in these sheets,

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sheets, which might be found in Authors who have already given a clear Description of the Countries where I travell'd after 'em, I shall pass over in silence whatever I might have observ'd concerning the Course of the *Volga*, of which *Olearius* has made so ample and so faithful a Relation in the Journal of his Voyages and Travels, and to him refer the more curious that desire to be instructed more fully of the particulars of this famous River.

After we had pass'd the little City above-mention'd, we began to feel in good earnest the approach of Winter, and the difference of the Climate, of which the Artick Pole, toward which we were insensibly advancing, made us sensible in spite of our Teeth. And in regard we had not so well fortifi'd our selves, as we ought to have done before our departure from *Astrakan* against the Cold, of which we thought we should have had no occasion to be afraid; that bitter Extremity which we endur'd upon the Deck of the Vessel, where we were oblig'd to remain Day and Night, benumm'd my Companion and my self to that degree, that we thought we should have been frozen to Death. For my own part, my feet were become so stiff and immoveable, that I had no use of 'em for three Weeks together; and besides, I fell into an Ague at the same time, which reduc'd

duc'd me to that Condition, that I thought verliy I must have laid my bones in the *Volga.*

All this while our Vessel slowly advanc'd, and we approach'd still nearer and nearer our wish'd-for Haven; but we found our selves retarded by so many unlucky Accidents that fell out, one upon the neck of another, that we soon found there was nothing else for us to rely upon, but only Divine Providence, which alone was able to stop the course of our Miseries.

The most dreadful of all was that which befel us about four or five days Sail from *Czaritsa*, which is the Second City, next to *Astrakan*, which the *Muscovites* have upon the *Volga.* The Cook-room, which was in the middle of the Vessel, taking Fire, caus'd such a furious Conflagration, before there was any possibility of mastering the Flame, that notwithstanding all the care and diligence that was us'd in such a threatning Extremity, there was no means that could avail to quench it. Notwithstanding we were surrounded with Water, and that the Seamen us'd all their utmost Efforts, the Fire gain'd strength, and fasten'd so obstinately upon the Unctuous Materials that fed the fury of it, that every body began to think it high time to shift for themselves, and had the

Our Vessel burnt, and we like to have been burnt in it.

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the good luck by the favour of the Long-boat that attended the Vessel to gain the Shore with their Persons, while the Bark and Goods became a Prey to the matter that had a long time fed the Flames.

In danger of being taken by the Calmoves.

But this danger being thus over, was but the beginning of another, greater then that we had escap'd. For it is usual for several *Hordes* of *Tartars* different from those that Winter about *Astrakan*, to infest the Banks of the *Volga*, at the same Season of the year that we were driven to those Extremities; besides, that it was to be fear'd, lest the Flame of the burning Vessel, which might be descry'd a great way off, had given 'em notice of the Misfortune which had befall'n us; a sufficient Invitation for them, either to come and rob us, or carry us away for Slaves, which we had most reason to be afraid of.

The only way we had, was to lye close among the Thickets and Under-woods that lay round about us, till some of the Seamen that were sent to *Czaritsa* in the Long-boat, could bring us Provisions to supply the want of what we had lost, and get us such other Succour as we stood in need of.

But

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A Muscovite Officer relieves us.

But notwithstanding the extraordinary Extremities we endur'd, we soon found that the Protection of Providence is above all things. For after we had lain for some time hid in these Wild Deserts, only fit for the lurking holes of Savage-Beasts, we perceiv'd at a distance a Vessel that was sailing up the *Volga*. We were in hopes that God had sent it on purpose to make us amends for that which the Fire had depriv'd us of. Presently my Companion, for I was hardly able to stir, together with some of the Seamen that staid with us, ran to the side of the River, to haile the Vessel that was making up the River; upon which the Commander sent away his Skift immediately to know what was the matter; and luckily for us, we understood, that he belong'd to a *Muscovite* Collonel, with whom we were acquainted at *Astrakan*, and whom we had recover'd from a dangerous Sickness which had constrain'd him to call us to his Assistance. Immediately Father *Barnaby* went to wait upon him, and after he had given him a brief Account of the Misfortunes that had befall'n us, readily obtain'd two Places for us in his Vessel, which we were in hopes would carry us to *Saratof*, with better success then the Vessel we had lost.

With

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With great delight we enjoy'd the fruit of this lucky Accident, and we tasted with so much the more pleasure, the comforts of our good fortune, tho the cold Weather augmented every day, by reason that the dangers we had so lately escap'd were still hovering before our Eyes, when a Tempest, more terrible then the former, despoil'd us of 'em of a sudden.

Hardly had we sail'd two days together, when a *North* Wind, no less sharpe and cutting, then violent and boistrous arose, and in a little time stop'd the Course of the *Volga*, by freezing up the River, which staid us above Forty Leagues off from the place whither we were bound, and expos'd us to the same perils which we had so lately escap'd.

This new trial of our Patience, wherein it pleas'd God to engage us, was incomparably more severe then the former. For the Season could not be more inconvenient, nor the Cold be more intollerable; besides, that we were environ'd on every side by several *Hordes* of *Tartars*, and distant above five or six days Journey from any City. Our Provisions were consum'd by the Fire; and my Ague that held me every day 18 hours, had reduc'd me to a very low Condition of Body for want of good looking after; we had no Horses to continue our Journey by Land, nor was I able to travel a foot.

Under

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Under the burthen of these Extremities, after we had betaken our selves to Heaven for Directions what course to take in these Conjunctures equally dangerous, and full of trouble and perplexity; Father *Barnaby*, who had a Courage proof against the greatest Difficulties, resolv'd to go with some Servants that were sent to *Saratof*, to hire as many Sleds as were necessary, and to leave me with the Collonel, and the Seamen that were to defend the Collonel against the Assaults of the *Tartars*. He took along with him a little Bread bak'd in the Sun, and after he had travell'd six whole days together thorough ways no less difficult then full of danger, he got quite tir'd and spent to the City whither we were bound.

But notwithstanding all his care and diligence to procure us Carriage, it was above twenty days after the departure of our Express, before they arriv'd to our Relief. For the Ice not being yet hard and thick enough to bear the Sleds, there was no body that durst venture to set forward, tho you offer'd 'em never so much Money; so that we were at length reduc'd to want of Bread, notwithstanding we had been very thrifty of it; so that at length we were forc'd to live upon a little Bran, and wild Apples, that the Men went and gather'd in the Forests adjoyning.

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Tho this excess of Misery, together with my Distempers, was enough to have overwhelm'd me; the Providence of God, who when He pleases, makes use of Mire and Dirt to restore the Blind to their Sight, made use of it then to restore me to my Health. And at length, after we had a long time waited in expectation of the Convoy, it came when we least dreamt of it, and God knows how delicious a dainty the Bread, that was forthwith distributed among us, was to Persons that had not seen a Mouthful in so many days. So that after we had taken a little time to gather strength, we prepar'd to set forward in the Sleds that were provided for us.

Hardly had we travell'd six Leagues upon the *Volga*, which was frozen over, tho very uneven, by reason of the Clods of Ice that lay thicken'd one above another, but we were surpriz'd by a Troop of *Tartars*, whom the hopes of Booty had drawn to that place. They were about Sixty in number, mounted some upon Horses, others upon Dromedaries. Presently they invested our Caravan; but when they observ'd the Fire-arms, with which our Convoy had tak'n care to furnish themselves, they thought it not convenient to attack us, but hooping and hollowing as they drew off, they left us to continue our Journey without giving us any further trouble.

This

This was the only troublesom Accident we met with in all the five last days of our Journey, so much the longer by reason of the inequality of the Ice, which very much weary'd our Horses, as also for that many times the Ice broke under 'em. But because the *Muscovites*, who are accustom'd to such Accidents, knew how to remedy those Inconveniences; we arriv'd safe at *Saratof*, without any loss by the way.

Now, in regard my Companion had wrote me word how kindly the Superintendant of the Chief Monastery of the Monks of St. *Basil* in that City, had entertain'd him, and the earnestness which that good *Muscovite* had shew'd to send me all manner of Refreshments, I went immediately to find him out, as being the place of meeting appointed me in his Letter.

We staid eight whole days with this Charitable *Basilian* to refresh our selves, who besides that he let us have the most commodious Apartment in his Monastery, procur'd us also all other Conveniences that he could think of. Nor did he limit his cares to the time that he detain'd us with him; he extended his Civilities also to facilitate our passage to *Moscow*, and to seek out for us sure and faithful Guides to conduct us full out three hundred Leagues that remain'd for us still to travel before we could arrive at that great City.

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Now, in regard he was greatly esteem'd at *Saratof*, he found us out two Guides, such as we could never have found out our selves; he agreed with e'm upon the price of our Carriages, and would needs himself bear one half the charges. And at length, after he had recommended us to their care, with as much earnestness as if we had been his own Children, he took his leave of us, and we on the other side were forc'd to take our leaves of him, not a little sorrowful, that it was not in our Power to shew him those marks of our just acknowledgment which it became us.

We quitted the Volga at Saratof.

The departure of the Caravan, with which we had joyn'd our selves, being fix'd upon the 10th of *December*; we set out of *Saratof*, all together in Sleds, which the Snow, already thick and consolidated by the cold of the Weather, had render'd smooth and slippery; so that of all the Carriages that are made use of in *Europe*, there are none that I know of to be compar'd with this of Sleds, for swiftness and convenience.

Description of the Sleds in Muscovy.

This Machine, which is altogether in use over all the *Northern* parts, consists of two Spars of Timber, which are as it were the Basis of it, and are very carefully plain'd under-neath. These are joyn'd with

with several pieces of Wood laid athwart, and surrounded on every side with the Bark of a Tree of a sufficient thickness, and just height to prevent the Snow from coming in. The bottom, which ought to be more solid, is plank'd very handsomely, and usually spread with a Mat, or a Bears Skin, to keep out the wet; and within this Sled you may either sit or lye down, as you please your self. The *Muscovites* usually put their Beds in 'em, and lye in 'em almost all unready.

When you have made choice of your posture, you are presently cover'd with a large Carpet made on purpose, or with a furr'd Coverlet which you raise up, or else wrap your self over head and ears in, as you have a desire either to view the Country, and compose your self to Sleep. This sort of Cradle, which is about the bigness of a Man to lye conveniently along, is drawn by a Horse shod with Iron and Frost-nail'd, the Driver holding the Reins in his hand, sitting at the Feet of the Person that rides in the Sled. Now, in regard this sort of Machine glides without distinction over the Lakes, Mershes, and Rivers, that lie in the way; a Horse is so little tir'd with drawing, that after fifteen or twenty Leagues, that they usually travel every day, he shall be as fresh at his Journeys end, as when he comes out of the Stable in the morning.

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In such a Sled as this we travell'd from *Saratof* to *Moscow*: The first three days we spent in passing through a Desart above Forty Leagues in length; where we met with neither Tree, nor House, nor Cottage: So that we were forc'd to carry along with us our Wood, our Water, and our Forage, which was a little burdensome to our Horses. But this trouble was over, so soon as we had gain'd *Pinzer*, a little Village some few Leagues from this wild and uncultivated Plain.

The rest of our Journey was pleasant and commodious enough; the Beauty of the Weather not a little contributing to render it delightful. For in regard the Winter days are extremely serene and clear in *Muscovy*, and for that the ways beside are as smooth as a Looking-glass, all the Merchants make choice of this Season to drive their Trade, and by that means avoid the vast Expences they would be oherwise forc'd to be at in transporting their Goods from place to place.

The Company that compos'd our Caravan, was in truth of very great advantage for the security of our Journey, because the Roads are very much infested with Robbers, that make no more of killing a Traveller, then of rifling him; but it was the occasion that we made frequent stops by the way, where the Merchants have business

ſmeſs to do; ſo that whereas it may be eaſily travell'd in twenty days, it took us up five whole weeks to paſs between *Saratof* and *Moſcow*.

We took care to get every night to ſome good Town, that we might not be put to lye in the open Air, which we never did in all that tedious Journey, but when we were engag'd in ſome of thoſe diſmal Foreſts which we could not croſs in one day, and then we endur'd very little Hardſhip neither. For in regard the Sledds which are rang'd round about a great Fire that is preſently kindl'd, are no leſs commodious, and as well clos'd up from the Air as moſt Houſes you ſhall go into, you may ſleep as warm and as quiet as in a Stove, nay more quietly then in a Countrey Stove, where Men and Baſts being higgledy piggledy together, greatly hinder a man from taking his reſt.

The Countrey between Aſtrakan and Moſcow very populous.

In this manner it was that we croſt over vaſt Plains, of which I can ſay nothing more but that they were cover'd over with Snow, and that of neceſſity they muſt be extremely fertile, conſidering the infinite number of Towns and Villages which I obſerv'd in thoſe parts. 'Tis true, that they were not always ſo well peopl'd as now they are; but ſince the laſt Wars which the *Muſcovites* had with the

Polanders, they took from 'em such an infinite number of people, that they had enow to plant several Collonies, to whom they gave both Liberty and Incouragement to Till the Barren Lands between *Moscow* and the *Volga*, which are now the best in all the *Czar*'s Empire.

Besides these People, whose Original we could easily distinguish by the difference which we observ'd between the Natural *Moscovites* and *Them*; we found several Towns and Villages inhabited by *Tartars* and Idolaters. The *Tartars* possess *Cassimof*, which is a considerable Town through which we past, and where there are some Mosquees, wherein they Exercise their Religion with as much freedom as in their own Country; and the Idolaters live no less quiet in the midst of that Darkness wherein they are buried; no body troubling themselves, either to remove 'em from their Habitations, or to instruct 'em better.

We were very much concern'd one day, that we pass'd through a Borough belonging to those Infidels call'd *Mordevates*, for the little care the *Muscovites* take, whither Priests or Monks, of the salvation of those wretched Idolaters who are setl'd in great numbers in the very Center of *Muscovy*, and whom it would be an easy thing to bring over to the knowledge of the true God.

We

We came thither the Evening before the Festival of St. *Nicholas*, which the *Muscovites* solemnize ten days after us, with as much zealous observation as either *Christmas* or *Easter*. Now in regard all the people of the House which was appointed for us to lodge in, seem'd to us to be in a manner out of their Wits, it was easy for us to judge, that the condition they were in, was the effect of the Liquor which they had drank a little too much to excess: So that when we saw 'em come to themselves, we could not forbear to rebuke 'em for their intemperance. But they believing they had a priviledge to abandon themselves as they did to that ill Custom for which we blam'd 'em, told us, they knew us to be Strangers, and therefore did not consider perhaps that they had been keeping the Festival of the great Protector of *Muscovy*; to whom they never found that the *Muscovites* pay'd ever any other Worship, then that which we seem'd to disapprove, tho it appear'd that we were Christians as well as they.

How much it were to be wish'd that that blind Nation had as much docility to suffer themselves to be convinc'd of the truth of the Gospel, as they have a proneness to conform themselves to the corrupt Manners of *Schismaticks*; and how commendable it would be in the latter, if they were as zealous to make known to those Infidels the

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Grandeur of the true God, as they are to infuse into 'em, under the pretence of Religion, their impious and scandalous Maxims. But the *Muscovites* look upon Religion to be no other then as a means to shoare up their Politique Government, as they have always done, and would never permit their Politicks to give way to the Interests of Religion.

We flatter'd our selves that we should meet at *Moskow* with all encouragement and support, and we were so fully perswaded that the Christian Religion which is there profess'd, would level all the Difficulties which had till then oppos'd our Designs, that we thought our selves beholding to all the dangers we had undergone, for bringing us among a people by whom we thought we should be soon assisted in the service of that God, whose sacred word we were going to preach to the *Barbarians*.

Our arrival at Muscovy.

Full of these thoughts we came to the Capital City of *Muscovy*, the spacious largeness, and extraordinary magnificence of which, when you behold it at a distance, is one of the most beautiful sights that ever I beheld in my life. Presently we repair'd to the Jesuit's House, which the *Czar* had setl'd about a year or two before, in consideration of the *German* Officers, who possess the chiefest Employments in the

Czar's

Czar's Army, and whom those Princes cannot be without, as not having Subjects of their own that are capable of Military Discipline, or to command the Soldiers of which they stand in need. The Civilities and Entertainment full of Tenderness and Friendship, which we receiv'd from the Fathers which cultivated that new Mission, were such, that nothing of addition could make 'em more compleat; and by their cordial reception of us, they gave us sufficiently to understand, that the Charity of Jesus Christ makes no distinction between the *Parthian* and the *Scythian*, but that it embraces with the same affection all those that are united to it in the same Mind and Spirit.

Now in regard they had already understood by Letters which we had written to 'em, the Motives of our intended Journey, they gave us notice very prudently, that the first step we were to make in order to the good success of our Designs, was to pay our Respects to Prince *Gallichin*, who was then Prime Minister of State, and to let him see, according to custom, the Passport which the Governor of *Astrakan* had given us.

How unwilling soever we were to appear in our Forreign Habit before that great Chancellor of the Empire, we follow'd their advice however; and that Minister who

who was a Person of great ability and apprehension, instead of taking any exception, seem'd extreamly well pleas'd to see us in that condition. For when he understood the reason that oblig'd us to disguise our selves, and the design we had to travel into *China*; he testifi'd a great kindness for us, and assur'd us of all the Service that could be expected from him.

Strangers oblig'd to undergo a rigorous Examination at Muscovy.

However, not to excuse us from observing all the Formalities from which no Stranger, whatever he be, is exempted, unless he bear some publick Character, he order'd us forthwith to repair to the Chancery, there to pass the usual Examination, and punctually to answer the Officers of the Chamber, whose business it is to take in Writing the Depositions of all new-comers.

Therefore as near as it was to Night, and as much need as we had of rest, it behov'd us to obey the Prime Minister's Orders. And no sooner were we enter'd the enclosure of the Court of Justice where our examination was to be taken, but we found our selves surrounded by three or four Registers, who after they had caus'd us to sit down after the same manner as if we had been really criminal, tir'd us to that degree with so many ridiculous Questions,

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ons, and so extravagantly from the purpose for four hours together, that we were afraid lest they would have convicted us of some Crime, of which however we knew not our selves to be guilty. However it were, after they had fill'd several sides of Paper with the Answers which they extorted from us, they gave us leave to retire about Eleven a Clock at Night to the Father's House, who were more troubl'd for us then we were for our selves; being assur'd by the Testimony of our own Consciences, that we had no other Design upon *Muscovy*, then to open our selves a way to get as soon as we could into *China*.

Which being the only reason of our going to *Moscow*, the next day we went to seek out our *Chinese* Merchants, to be instructed by them in the different Roads which led to that great Empire; how long time it would take us up; of the nature of the people that lay in our way; and with what safety we might travel over all that vast extent of Country; and in a word, to be inform'd of every thing that would forward or obstruct our Designs.

But those pretended *Chineses* which we had much ado to discover in that great City, where there are no less then six or seven hunder'd thousand Inhabitants, were of those sort of *Tartars* that possess the most

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The Country of Kitay.

Eastern part of that spacious Country, which is call'd *Kitay*, which was always thought till now, to have been a particular Kingdom, and which borders upon *China* to the *North-west*.

But in regard the *Muscovites* have made considerable Discoveries on that side, and for that they have built several Cities for the security of the Collonies which they send thither from time to time; they have also drawn several of those wandring people to the same Cities, where after once they came to be fix'd, they began by degrees to have a sense of the Benefits and Advantages of Trade.

The Merchants that we went to discourse with were of this sort of Traders; and in regard the *Muscovites* call all that Country that lies beyond the *Obi*, by the name of *Kitay*, and the people that inhabit it, *Kitachi*; for that Reason most commonly those people are confounded with the *Kitachi*. However the *Muscovites* make a difference between the one and the other, and very well understand how to distinguish *Kitay* from *China*. When they talk of the former, which to speak properly, is all that Country between the *Obi Volga* of *China*; that is to say, that spacious portion and the Earth call'd the Great *Tartary*, which is divided into an infinite company of *Hordes*, every one of which

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which has his *Kan* or *Taiso*, they only mean *Kitay*; but when they would have you to understand that they intend *China*, they use the same Expression which the *Turks* make use of, who call it *Ichim ma-Ichim*, and using a Repetition as they do, give it the Name of *Kitay-Kitay*.

However it be, the Merchants who were to us confirm'd for *Chineses*, though they were only *Tartars*, gave us great insight in to both Countries, which had been but so obscurely known till very lately; and in regard they Traffick as well with the *Chineses* as with the *Muscovites*, and for that they had been both at *Pekin* and *Moscow*, both Roads were known alike to them.

Then again all the Particulars that they told us were confirm'd by so many other *Muscovite* Merchants that had travell'd several times from *Moscow* to *Pekin*; that I never made any question afterwards of the easiness of passing from one City to the other, were but the *Muscovites* a little more tractable and good-natur'd then they are, that to go from *France* to *China*, by making choice of the Road of *Arch-Angell* and *Tobolsk*, which is the General Rendevouz of all the Merchants that traffick thither, six Months at most would

would ſuffice for that Journey, which is neither ſo long nor ſo difficult to be undertaken, as has been thought till now, as it will be eaſy to convince the Reader, by the farther Accompt which I ſhall give in the following Book.

The End of the Second Book.

TRA-

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AN ACCOUNT OF SEVERAL ROADS INTO CHINA.

BOOK III.

NOtwithſtanding all the great care which the Ancient Geographers took to make known unto us that vaſt extent of Northern Countries that lye between the *Obi*, and the Famous *Chineſe* Wall, we muſt acknowledge that they have had but very ill Succeſs. Some have ſaid nothing at all concerning 'em; and others deſirous to ſpeak more then they knew, have given us their Conjectures inſtead of real Truths. Nor have the Moderns been more lucky, in regard that to outdo thoſe that went before 'em, all that they could do was to fill up the vaſt wide ſpaces with Foreſts, or ſeveral horrible Deſerts. 'Tis

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The Cosacks Zaporoges, *the first Discoverers of the Countries beyond the* Obi.

'Tis to the *Zaporoges Cosacks*, that is to say, to those *Cosacks* that inhabit beyond the *Borysthenes*, that we are chiefly beholding to the particular knowledge we have of those Countries, which were anciently look'd upon as so many dreadful solitudes, into which no mortal could ever enter without exposing himself to inevitable destruction; yet are now so well known, that people Travel there with as much ease as in any other part of *Europe*.

These people having been subdu'd by the *Muscovites*, and yet unwilling to submit to the Victors, took a resolution to quit their Country, which they could not defend. To which purpose they advanc'd in great Numbers to the *Volga*, and so went by Water to *Cazan*; from whence it was easie for 'em to advance as far as *Irtibs*; Whence they continu'd their March to the Confluence of *Irtibs* and *Zobol*; where they built a City which is call'd by the Name of the Last River. Afterwards they enlarg'd their Dominions, and possess'd themselves of all the Countrey that adjoins to the River *Obi*, which is properly call'd *Siberia*, from the word *Siber*, which in the *Sclavonian* Language signifies the North.

The

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Why they submitted to the Muscovites.

The few Commodities which they had for the subsistence of life, and the necessity of Vending their Sable Martins, oblig'd 'em afterwards to Accommodate with the *Muscovites*, and to surrender themselves under their subjection, tho the Mountains and Rivers which divide the Countrey, secur'd them from all Assaults which the *Muscoveites* could make upon 'em. And the *Muscovites* have made a vast advantage of this Countrey since they possess'd it, through the care which they frequently take to send their *Yachutchiki*, or *Hunters of Sable Martins*; the number of which they augment every day, by banishing into the places where those Creatures are caught, not only the Malefactors of the State, but also the Officers and Boyars who have not behav'd themselves well in their Employments, or of whom they have any reason to be afraid.

Now in regard this gainful sort of Hunting of these precious Creatures has engag'd 'em to advance farther and farther in hopes to discover still more lovely *Martins*; they have at length found out wherewith to content themselves in an Island of the River *Yamour*, of which they made themselves the Masters some years since, and where they have also built a Fort, which has occasion'd the present War between them and the *Chineses*.

Now

The manner of Sable-Hunting.

Now then as to the manner of Sable-Hunting it is thus perform'd: There is a Regiment of Soldiers sent into the Countrey where these costly Creatures are found, which usually stays there seven years. And every week a Collonel commands a certain number of Hunters, that seek 'em out in the little Islands to which they retire. They kill 'em with a kind of Cross-bow, for fear of spoiling or endamaging the Furr, should they make use of Fire Arms. Now in regard there is an extraordinary diligence to be observed in this sort of Hunting, the Officers are permitted to let the Soldiers be concern'd in it, and to divide with 'em the surplusage which they are bound to kill for the *Czars* profit, which makes those employments very considerable. For a Collonel may get Four thousands Crowns in seven years service, and an under Officer proportionably: But a common Soldier never gets above Six or Seven hunder'd Crowns, tho he be at all the trouble.

Besides these Sable *Martins*, which are very plentiful over the whole extent of this vast Countrey between *Muscovy* and *China*; there is also another sort, which are of equal Value, and no less Beautiful. These are the Skins of Black Foxes, which are no where to be seen but in *Siberia* and *Kitay*; and

and which are sought after with as much eagerness, in regard they come to a sure Market, and bear a very great Price. I know not whether it be the scarceness, or the colour of the skin, that makes it so highly esteem'd; but when any body comes to buy one, the owner will not let it go but upon condition the Purchaser shall fill it with as many Crowns as it will hold.

Though it is a long while that this Trade has been settl'd in *Muscovy*, 'twas none of their faults that it was not formerly as great as it is now. For before the discovery of these Sable-Martins, they were contented all over the Kingdom with common Furrs; and unless it were the *Ermin* Furr, which only Persons of Quality made use of, they knew no other sort. But since the discovery of these Creatures so much sought after, which fell by chance, rather then cunning, into their hands; they have made appear such an eager thirst to satisfie their Avarice at the expence of those whom they have found profusely fond of this sort of Ornament, that they have made no scruple to engage 'emselves in those forlorn Countries, in hopes to find wherewithal to enrich 'emselves.

By the means of all these their irregular Incursions, it was that they laid open several New Roads which led 'em insensibly into *China*. Now in regard that those who

who have happen'd to hit upon the way to the Borders of the Country, have every one taken Roads quite different the one from the other; so they have been able to inform us which are those that are most certainly to be depended on for security and shortness. And here we shall give an account of what the Relations which are kept in the Chancery of *Moskow* more particularly instruct us.

The first Road that carries a Traveller by Land into *China*, is that through *India* and the *Mogul*'s Country; which the great number of Robbers, and the vast Deserts that are to be cross'd over, render very dangerous, and almost impracticable. We are beholding to the Jesuits for the knowledge of it, whom those dangers have no way discourag'd. The *Tartars* of *Astrakan* and *Bokara*, have sometimes taken this Road; but then they have been very careful to joyn with a numerous Caravan.

The second is that which the Merchants of *Bocara* take, who Travel through the Cities of *Samarkan*, *Kaboul*, *Kachemire*, and *Tourafan*, and several other Cities of the *Yousbecs*, from whence they go to *Barantola*, which the Residence of *Dalaè-Lama* renders the most considerable of all the Cities of the Greater *Tartary*. But this Road is not a little difficult by reason of the Sands that are to be cross'd, and because of the

Calmoucs

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Calmoucs that infest the Roads But the *Muscovites* make choice of this way without any scruple: And they have been often known to fall down from *Tobolsk* to *Bocara* through *Cazan*, on purpose to Travel this Journey with the *Tousbecks*, notwithstanding the easiness of going to *China* by the River *Obi*.

The third is frequented by the *Tousbeck Tartars*, by the Trading *Calmucs*, and the *Muscovites* also. From *Tobolsk*, you ride along by the *Lakes* that yield great quantities of Salt near *Irticks* and *Kama*; after which you Travel for some time by Water upon the first of these two Rivers as far as a City call'd *Sinkamè*, where you continue your Journey by Land through the Territories of the *Kalmouc*'s and *Moguls*, as far as *Kokutan*, which is not above Eight or Ten days Journey, from the Famous Wall which separates *China* from Great *Tartary*. Neither is this Road without some difficulties, as want of Water, and molestation of the *Calmoucs*, unless well provided to make a stout resistance. However, the *Taiso Ajonka*, who is the *Kan*, or chief Captain of the Horde of *Tartars*, who have no fix'd Habitations but live after the manner of the Ancient *Scythians*, might, if he pleas'd, secure this way, and make it safe for Travellers, which sometimes he will vouchsafe to do for the

sake

ſake of ſome little Preſents. And from *Kokutan*, you may enter into *China* through many Gates of this great Wall.

The fourth ſuppoſes, that you paſs through *Tobolsk*, and go by Water upon the *Obi*, and the *Szelinga* as far as the City of *Szelingui*, from whence you Travel by Land through the Countrey of the *Monguls*. From this laſt-mention'd City it will require Eight weeks time to reach the place where the Kan of *Bechroeſaim*, and the *Coutousſta-Lama* reſide. From whom, by the Intermediation of ſome few Civilities, you may obtain Guides and Carriages, and a good Convoy to carry you to *China*. This Road the *Muſcovites* have held ever ſince the war between them and the *Chineſes* near the River *Yamour*; and it is the ſafeſt and moſt commodious way of all the reſt. Only you muſt make proviſion of Water and Wood in ſome places: And though you may ſometimes meet upon the Road with Robbers, they are neither ſo Cruel nor ſo numerous as in other parts.

The fifth is that which the Envoy of *Muſcovy*, *Spartarius* made choice of for *China*; and then you muſt paſs through *Siberia* to get to the City of *Nero-Zinki* upon the River *Szilka*; after that you go to *Dauri* not far from the Kiver *Naiunai*, from whence you continue your Road to *Cheria* that lies upon the entrance into *China*.

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The distance is equal from *Nere Zinski* to *Dauri*, and from *Dauri* to *Cheria*.

If you will believe this Relation, of which I have thus far given a faithful Copy, this Road is as safe as it is short; for that from *Nere Zinski* to the River *Argus* that falls into the *Yamour*, you shall meet all along with the *Yachutchiki*, or *Martin-Hunters*: After which you pass through the Territories of certain *Monguls*, who are terribly afraid of the *Muscovites*. But it is not probable there is now so much security, as formerly, in passing through those *Monguls*; for that Travellers at this time either take a little higher through *Albazin*, and fetch a compass to get from thence into *China*, or a little lower, passing from *Szelingui*, through the Territories of *Beckroesaim*.

The sixth is also through *Nereczinski* and the *Mongul*; from whence you Travel on to the Lake *Dalai*; or you may go from *Nereczinki* to the Lake in one Week. There you meet with the Emperor of *China*'s Subjects, who have manur'd all the Lands that lye about the Lake; from which you may go in three Weeks to *China* upon Wagons drawn with Oxen. Out of this Lake *Dalai* it is, that the River *Argus*, a very fair River, takes its rise. It is Navigable all along, and carries you by Water to the River *Yamour*, into which it falls. Near the River *Argus* are several Mines of Silver

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and Lead; and there it is that a considerable *Tayso* whose Name is *Sebdenkan* resides, who is bound to find Convoys for the *Muscovites* that Travel for *China* three times a year, and to secure the Road that they may Travel it in so much the shorter time.

To all these Relations we ought to join one more, which affords us a very ample knowledge of all the People that inhabit the Countries joining upon *China*, which was imparted to us by a person of good Reputation, who had it out of the Treasury of *Moskow*, and to which so much the more credit may be given, because it agrees exactly with the Annals of *China* which are at the end of *Confucius*'s Philosophy, Printed but a while since by Father *Couplet* the Jesuit, and which is also conformable to the Report of all such Travellers who have try'd the greatest part of all those Roads of which we have made a description.

The *Bogdoi*.

The first Nation is that of the *Bogdoi*, by the *Chineses* call'd the Eastern *Tartars*, and whom the *Monguls* call *Niouchi*, or *Nuchi*. Their Country is of a very large extent, under several *Tayso's*, or *Kans*. There is in *Bogdoi*, a particular Province which the *Muscovites* call *Diutchari*, and the *Monguls Diourski*. It is seated between the Eastern Seas, and the great Rivers *Chingala*, and *Yamour*. The people that inhabit it, tho tributary

butary to *China*, were not formerly very well known: For in regard they had no Prince of their own, they were not look'd upon as very considerable. Nor were they indeed either truly known or fear'd, till they had made an Invasion into *China*, and subdu'd Six Provinces. At what time they had made themselves absolute Masters of that spacious Empire, had not the *Tousbecks* come to succour the *Chineses*, or rather expell'd the *Bogdoi* and settl'd themselves in their Places.

Which when they had done, they set upon the Throne the Family of *Ivena*; which after it had Reign'd till the Year 1368. was expell'd by the *Chineses*, who then Enthron'd the Family of *Tayminga*. That Family sway'd the Scepter peaceably till 1644, at what time the same *Diutchari* re-enter'd *China*, and at length utterly subdu'd it. *Chunchi*, their Prince was the first Emperor of that Nation, and the Chief of the Family of *Taitsingua*, who Reigns at present in *China*.

In all the Province of *Bogdoi*, you shall meet with none but houses of Earth, as also in the Province of *Dauri*; which people drive a great Trade in Sables and Black Fox-Skins, as likewise in *Ginseng* Roots: But they are not rich in Cattel; their Horses are very small; nor do their owners ever shooe 'em. As for the people themselves,

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they resemble altogether the *Krim Tartars*, both in Features of Face, as in Stature and Proportion of Body: But they are much more Polite and Civiliz'd, by reason of the Great Trade which they drive with the *Chineses*.

To speak properly, they are of no Religion; yet you shall see several among 'em that wear Crosses, which they call *Lama's*. And indeed they have a great inclination to the Christian Religion, and there are not a few who are already become Catholicks. They have no kindness either for the *Mahumetans*, or the *Nestorians*, because they formerly succor'd the Western *Tartars* when they were repell'd by the *Chineses*. However, since that time, the *Mahumetans* have settl'd themselves in *China*, insomuch that there are a great number of 'em at *Peking*, where there are Seven Mosques without the City; and where they also speak the *Persian* Language more commonly then that of *Turky*.

As for the Language of the *Bogdoi*, 'tis very like the ordinary vulgar Speech that is spoken in *Persia*; their Characters also very much resemble one another; but they write and read from the top downward like the *Chineses*, and moreover they have above sixty Letters in their Alphabet.

The Rivers of *Argus*, *Tamour*, and *Chingala*, afford great Store of Rubies and Pearls,

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Pearles, which the People continually fish for. Altho they are not ignorant of Guns and Powder, yet they are not much in use among 'em, whether their great Artillery which is but very leudly cast, are too troublesome to be mov'd from place to place, or whether it be that they find no great Effects of 'em, because their Powder, the Composition of which they understand but by halves, is but of little strength. And it is observ'd, that the *Tartars*, who are become Masters of *China*, begin to degenerate from their ancient Valour.

The Country of the Monguls.

Next the *Eastern Tartars*, lies a vast and spacious Country to the *West*, which is call'd *Mongul*. It begins at the *Western Sources* of the River *Yamour*, and extends it self to the *Calmouc Tartars*, Westward, confining upon *Turquestan* to the *South-East*, and upon *China* to the *East*, and they are seperated from the *Culmouc*'s by wide Desarts, which are as good as so many Ramparts. They have three Princes, whom they call *Kan*'s or *Taiso*'s, and who are all three of the same Family; so that they keep a good Correspondence together; Civil Wars very rarely happen among 'em. On the other side, they frequently send Presents one to another, and when any one of 'em is attacqu'd, the rest immediatly arm to his Relief. The chiefest of these

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Kans is call'd *Tebetchinga*, whose Territories border upon *Bogdoi* and *China*. But you see neither Town nor Villages, only certain Houses dispersed here and there, and those very few in number. So that these *Monguls* are continually making Incursions round about the Lake *Dalai*, or into the Lands that lye upon the River *Szelinga*. This *Kan* has several *Taiso*'s under him, among whom is the *Becroesain* Kan, who borders upon the River beforemention'd.

In these Territories it is, that the *Coutousta Lama* has his Residence. This *Coutousta*, who to speak properly, is no more then the Vicar of the *Dalaë-Lama*, or *Lama-Lamalow*, is the Patriarch of the *Monguls*, who adore him like a Deity, as having an extraordinary Veneration for all the *Lama*'s. The same *Mongul*'s keep a good Correspondence with the *Muscovites*, by reason of their Neighbourhood to *Siberia*. They are naturally very mild, and addicted to peace; 'tis very rare to see 'em quarrel one with another; or if any contest arises among 'em, the *Coutousta*, who follows 'em whereever they ramble, appeases the difference either by his own Authority, or by such Judges as he ordains among 'em whereever they cluster together. They are very wealthy, especially, in Cattel, and drive a great Trade with the *Muscovites*. For their Country is water'd with a great number of Rivers, that won-

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wonderfully enfertilize their Medows and Pasturages, and all empty themselves into the *Szelinga*; and would they but take the pains to manure their Lands, they would bear all sorts of Fruit.

The Second *Kan* is call'd *Octieroikan*; and the Third *D'Jan-Gari*; but in regard there is no great Commerce driven with these two last, they are nothing near so well known as the former. The *Monguls* have a great Antipathy against the *Bogdoi*, because they made themselves Masters of *China*; but they can do 'em no harm, because they are not acquainted with the use of Fire-Arms.

The Calmoucs.

The *Calmoucs* possess all that vast extent of Country that lyes between *Mongull* and the *Volga* as far as *Astrakan*, and they are divided into an infinite number of *Hordes*, which have every one their particular *Kan*.

The Kan of the Calmoucs.

The Principal of all these *Kans*, is he who is call'd *Otchiourtican*, who pretends to be descended from the Famous *Tamerlain*. He is very Potent, and therefore forces the *Muscovites* and the *Yousbecks* to pay him a certain Tribute, or else he would be continually Harrassing their Countries. 'Tis also reported that he is very Magnificent, that he goes always clad in White, and never eats but serv'd in Gold Plate. We saw at *Moscow* a French Officer

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who had been in the Tent of this same *Kan*, when he lay at *Astrakan*, at the Head of a Hundred Thousand *Tartars* to demand his Tribute, who confirm'd all that has been said concerning his Magnificence, only that he never saw him make use of either Gold or Silver Plate.

The *Calmoucs* have no Cities nor fix'd Habitations, but only live in Tents made of Felts, which are very neat, and very commodious; nor is there any Nation so nimble at Camping and Decamping in an instant as they, there being no Nation so much accustom'd to it, in regard they never stay long in a place, and are always making Incursions.

The Dalaè-lama *Patriarch of the Idolatrous* Tartars.

They are all Idolaters, as well as the *Mongulls*, and all the rest of the Nations of *Great Tartary* as far as the *Indians*; and every one of these Pagan Nations acknowledge for the Head of their Religion the *Dalaè-Lama*, or *Lama-lamalow*, except those of *Bokara* and *Samarkand*, who make Profession of *Mahometism*.

This Impostor has his Residence in the Kingdom of *Sanshut*, which extends from the *Mongulls*, the *Calmoucs*, and *Turquestan*, between *China* and *Persia* to the *Indies*. The Capital of his Territories is the City of *Barantola*, where there is a Temporal Prince also call'd *Deva*; but the *Dalaè* lives in a Fortress

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Fortress call'd *Beatalaè*, that stands very near the same City. 'Tis not to be imagin'd how he is in a manner worshipp'd over all *Tartary*. They send from all parts to desire his Benediction, and when he goes into *China*, he is receiv'd with more then ordinary Honours.

The Jesuit *Adam Schall* us'd all his endeavours to dissuade the Emperor from going to meet him, or to pay him any respect. But the Emperor, as much convinc'd as he was that the *Dalaè* was an Impostor, durst not follow the Jesuit's Counsel, but after he had heap'd upon him all imaginable Honours and Favours, sent him back loaden with Magnificent Presents.

Tartars believe the Dalaè never dies.

The *Tartars* are fully perswaded that the *Dalaè* never dies, but that he renews like the Moon. To make this out, so soon as the *Dalaè* lyes at the point of Death, they that are about him, make diligent search for a *Lama*, the likest to him that possibly they can find, and so soon as the Head of their False Religion is dead, they set him up in his Room, and carefully conceal the deceas'd Body, which they affirm to be renew'd in his Successor. *M. Tavernier* reports the same thing of the King of *Thebes*; but there is some probability that he was misinform'd, he not having been upon the place, as the *Muscovites* who

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who make this Relation were, and who drive a very considerable Trade with the *Tartars*; from whom they learnt moreover, that this *Dalaè* is never suffer'd to be seen by any body, unless they are willing to pay him all the Honours which they give him themselves; prostrating themselves before him, and adoring him as a God. This Relation adds, that the *Chineses* call the *Tartars Totai*, because they have not the Letter *R* in their Language. Nor do I know why we call 'em *Tartars*, seeing that in *Poland*, *Muscovy*, and even in *Tartary* it self, they abridge the Name, and call 'em only *Tatar*.

The Delaè-lama *is the Famous* Preste-Jean.

It appears by what I have said of the Kingdom of *Tanchut*, that the *Dalaè-lama* is without all contradiction that same Famous *Preste-Jean*, concerning whom Historians have written so variously. In a word, since that Title, and whatever many Authors have said of him, can be attributed to no Person more justly then to this *Dalaè-lama*, 'tis more natural to acknowledge him in this Country of *Asia*, where he has always been, then to seek him out in *Habyssinia*, where he never was.

'Tis also an understanding Observation of *F. Kirker*, who in his Polite Piece, touching the Particulars of *China*, after he has de-

scrib'd

scrib'd the Manners and Customs of the different people that encompass that wide Empire, demonstrates the Ingenuity of the *Portuguese*s in the search which they have made after this so extraordinary Prince, and so well known in the world under the Name of *Preste-Jean*, of whom they publish'd so many particular things.

To clear this part of History which is altogether perplex'd, and at the same time to undeceive those who may have suffer'd themselves to be prepossess'd by all those fabulous Tales that have been utter'd abroad as real Truths, they are to understand, that while the *Portuguese*s were in search of the *East-Indies*, *John* the Second sent one of his Subjects, by Name *Peter de Conlan*, to discover 'em by Land, and particularly charg'd him to inform himself where that same *Preste-John*, so much talk'd of in *Europe* reign'd, yet not knowing in what part of the World his Empire lay.

The design of *John* the Second was to have made an alliance with him, perswaded as he was, and according as he had heard it reported, that he was a potent Prince, and profess'd the Christian Religion. In obedience to his Princes Orders *Peter de Coulan* pass'd into *Asia*, and penetrated a great way into *India*, where he learnt many things of great importance and curiosity: But notwithstand all his diligence, he

he could not hear of *Preste-John*, nor meet with any body that could tell any Tidings of him; only coming to *Caire*, in his return homeward, he heard, that in *Ethiopia*, beyond *Egypt*, there reign'd a Rich and Potent Prince, who every time he shew'd himself in publick, had a Cross carry'd before him, and that he was a declar'd Protector of the Christians.

Now in regard these Marks agreed with the Character that had been given him, to discover the Prince he was in search of, there needed no more to perswade that Traveller into a belief of what he most of all things in the world desir'd to know. So that he made no farther doubt but that *Preste-John* was that same Monarch of the *Abyssins*, and he believ'd it so truly, that he wrote his Discovery into *Portugal* without any farther Examination. Nor were they more scrupulous at *Lisbonne*, where the news was receiv'd with a great deal of joy and applause. Upon which they who sail'd into *Africa* the following years, prepossess'd with this Opinion, contributed not a little to confirm it by their Relations; so that as false as it was, the Mistake was soon spread all over *Europe*.

Now though this same stupid Error was refuted by several learned persons, and tho the falshood of it might be easily discover'd

by

by what *Damian de Goez*, *Nicolas Godigno* and *Baltazar Tellez* have written of it, as being perfectly inform'd of every thing that concern'd *Ethiopia*, where they had been long resident, yet I cannot forbear to observe with *F. Kirker*, that the *Latin* Chronology of the Kings of *Habyssinia* makes no mention of *Preste-John*; and therefore all the Authors of any Antiquity that have taken occasion to mention him, still place him in *Asia*, tho they cannot agree in what part of the World he reign'd, no more then they can about the original of his Name.

A Modern Author imagines *Preste-John* to be a Corruption of *Preste-Arkan*, that is to say, *King of the Adorers*. Others with as little reason derive it from the *Latin*, *Pretiosus Johannes*. Some would have it to be, that as the Name of *Cæsar* was common to all the *Roman* Emperours, so *John* was no less common to these Princes we speak of; and that they bore that Name in honour of the Prophet *Jonas*, to which the *Eastern* people afterwards added the Title of *Priest*, or *Preste*; not that these Kings were really dignifi'd with the Sacerdotal Character, but because they had usually a Cross carry'd before 'em, as Protectors of the Christian Religion.

But *Scaliger*'s Conjecture seems to me more probable then all the rest; where he says

says, That *Preste-Jean* was a corruption of the *Persian* Word *Prestegiani*; which signifies *Apostolic*; that it was very likely that the *Europæans* who traffick'd into the *East*, having heard confusedly of that Prince, whom they heard frequently call'd *Padischah Prestegiani*, gave him by chance the Name of *Preste-Jean*, which sounded very like to *Prestegiani*, of which they understood not the real signification.

As to the part of *Asia*, where *Preste-Jean* reign'd, methinks there is no reason to doubt of it, considering what the Ancient Authors have written. For upon a strict examination it will be found, that the greatest part of these Authors place him in that vast Country which extends it self from the *Mogul*, towards the *East* and *North* as far as *China*: Which is that which St. *Antonius* sufficiently makes appear in the Third Tome of his History, where speaking of the *Tartars*, he observes that their Emperor sent a puissant Army under the command of his Son, to subdue those people that inhabited the lesser *India*; which Conquest being accomplish'd, the victorious *Tartars* advanc'd against the Christians who inhabited the Greater, or the Upper *India*; but that their King call'd *Preste-Jean* by the Vulgar, having drawn his Forces together, march'd against 'em, and overthrew 'em.

This

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This is also that which *Paul* the *Venetian*, who knew the Country better then any body, tells us more distinctly, as having resided several years at the Court of the Great *Kan* of the *Tartars*: For the Kingdom of *Tenduc*, or as others read it, *Tancbut*, this Kingdom, I say, where *Marcus Paulus* places *Preste-John*, is still in being, if we may believe those who have travell'd through it, and lies between *China* and the Empire of the Great *Mogul*. Which perfectly agrees with the Sentiments of those who have made *Preste-John* to reign in *Kitay*; seeing that as I have already observ'd, it is not to be thought that by *Kitay* the Ancients meant *China* only, or some particular Kingdom; it being sufficiently probable that they comprehend under that name all the Country that lies between *Obi*, the *Volga*, and *China*, as the *Muscovites* understand it at this day.

The only thing that seems to raise some doubt in what we have said concerning *Preste-John* is this; That *Preste-John* and the people under his subjection were Christians, whereas the Country that lies between the *Mogul* and *China* is now full of *Mahometans* and Idolaters. But certain it is that things were not always in the same posture as now they are, but that the Christian Religion once flourish'd in these barbarous Countries, where now Infidelity prevails.

'Tis,

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'Tis known that St. *Thomas*, after the Apostles had made a division of the Universe among themselves, departed or *India*, to cultivate those Unbelievers; that he penetrated into the most remote parts of it, and dy'd at length at *Meliapor*. And some Authors have written, not without some probability, that *China* it self receiv'd the Gospel by the Ministry of that Holy Apostle. However it were, there is no question to be made, in my Opinion, but that the Faith might be dispers'd in Countries more on this hand toward the *West*, in regard there is a Country which the *Moors*, profess'd Enemies of the Christians, still in derision call *Kiaferstan*, or the Country of the Infidels, the Inhabitants of which are call'd Christians of St. *Thomas* to this day; who tho they have forgot their Ancient Christianity, yet still retain certain Customs that sufficiently demonstrate what Religion their Ancestors profess'd. For beside that they baptize their Children, they have painted in their Churches, and bear upon their Foreheads three Crosses of a Red Colour, being a Tincture squeez'd out of *Sanders Wood*.

But tho it might be true, that presently after the Birth of Christ, the Gospel might not be promulgated in these Barbarous Countries, yet certain it is that it was preach'd there in the succeeding Ages. The celebra-

celebrated Monument that was found in *China* in 1625. near the City of *Siganfu*, is an invincible proof of what I say. For it is observ'd, that Six hunder'd years after Christ, the *Syrian* Priests having scatter'd themselves all over *Asia*, had divulg'd the Christian Law in the Extremities of the World, where their Zeal for the Glory of God drew 'em. And *Haylon*, a Christian Author, who was of the Blood Royal of the Kings of *Armenia*, testifies, That in the Thirteenth Age, *Tartary* was full of Christians; that *Cublai* their Emperor embrac'd the Christian Faith; and that his Brother who had been a Christian for some time, enter'd into a Religious War for the sake of Religion, against the *Caliph* of *Babylon*, won *Palestine* from the *Mahometans*, reinthron'd the King of *Armenia*, being expell'd his Territories by those cruel Enemies of Christianity, restor'd to peaceful freedom those people whom the Infidels had proscrib'd and banish'd, and rebuilt a great number of Churches at his own costs and charges; and all this at the sollicitation of the Princess his Wife, who glory'd in being descended from one of the Three Kings that came to adore Christ, when but newly born.

This was the same *Haelon* who wrote to St. *Lewis*, when he lay in *Cyprus* at the time of his first Expedition for the recovery of the Holy Land. St. *Antonin* also, in whose Hi-

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History may be seen that Letter of the *Tartar* Prince, observes that St. *Lewis* sent him, under the Character of Ambassadors, two Monks of the Order of St. *Dominic*, with very rich Presents, among which was a piece of the true Cross, and a Canopy of State of an extraordinary value, upon which were embroider'd in Gold, the principal Mysteries of the Life of Christ.

This happen'd in the year 1256. and about forty or fifty years after, that is to say, toward the beginning of the fourteenth Age, several *Franciscan* Monks being sent to the Great *Kan*, visited all parts of the Kingdom of *Thibet*, which is next to that of *Tanchut*, and converted a great number of Infidels and Pagans.

Father *Andrada*, a *Portuguese* Jesuit, travelling also into these Countries in 1624. reports that the people had still an Idea of the Christian Mysteries, tho confus'd and corrupted; that they us'd among themselves a sort of Confession, feeble Remainders of the Faith which they had formerly embrac'd, and which by degrees was utterly extinguish'd.

There is no doubt then, after what has been said, but that the Kingdom of *Tanchut*, not having been always Idolatrous as now it is, the *Delaé-Lama* who at present resides there, may be the true Successor of the famous *Preste-John*, who reign'd there for-

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formerly; and it is no less probable, that that same Monarch happening to change as the Religion corrupted, became sometime after Head of a new Religion which degenerated at last into Idolatry.

'Tis true, that he is not a Temporal Prince; but that may be the effect of the Wars and Revolutions that happen in all Kingdoms. However it were, he is still in high veneration among all the *Eastern* people, who acknowledge him for the Head of their Religion. And that which is farther remarkable is this, that he bears the Name of *Lama*, which in the *Tartar* Language signifies a Cross: And the *Bogdoi* who conquer'd *China* in 1644. and who are subject to the *Dalaé* in all matters of Religion, wear always Crosses about 'em, which they call *Lama*'s also, and for which they have an extraordinary Respect, which sufficiently demonstrates that they were formerly instructed in those Mysteries, of which that sign is in some measure an eternal Memorial.

Other Tartar People.

Besides these different sorts of *Tartars*, of which I have spok'n, there are others who are called *Ostiaki*, *Bratski*, *Jacuti*, and *Tongusi*, who are scatter'd all along the Lakes and Rivers that lye between *Siberia* and the Country of the *Monguls*. But in regard they have all the same Physiognomy, and use

use the same Language as the *Calmoucs*, 'tis very probable that they are only some separated *Hordes*, that having been domesticated by degrees, by conversation with the *Muscovites*, at length became subject to their Dominion. They are all swarthy complexion'd, but more inclining to Olive-Colour then Black. Their faces are usually broad, falling in below, and jutting out above; their eyes are small, but sparkling and full of fire; their noses short and very flat, with little hair either upon their upper Lips, or Chins: Their Stature somewhat above the common size, well set, and clean limb'd, with an Air stern and resolute, without any thing of Cruelty or Savageness. Their Habits are for the most part all alike, consisting of several Sheep-skins sow'd together, which they fit to their bodies in the form of Vests, and gird about their Wastes with a Cord, wherein hangs their Bow and Quiver, with which they go always arm'd. They shave their Heads to the very Crown, where they preserve a Tuft thick enough to make a double lock, one of which hangs down before, the other behind; having no other covering for their heads, then a round Bonnet of the same with their Habits, on the top of which they wear a Tuft of Red Silk, or of some other Colour: Which is the mark by which you may distinguish the different *Hordes*; every

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every one having a particular Colour to difference the one from the other. But they that live in the Places where the *Martins* are taken, make themselves Garments of those Furs, as also of Dogs-skins, of which they keep a vast number; and sometimes they join both together, and make the one serve for a Lining to the t'other, wearing the Sables, tho the richer and more beautiful, innermost, and the Dogs-hair outermost; not believing it just, that the Dog who stops and catches the Martin, should be debas'd below the Martin, but that he should be always preferr'd after his death before his Enemy, which he vanquish'd when alive.

It may be easily judg'd by the Enumeration which I have made of the different sorts of *Tartars* which inhabit all the Countrey that lies between the *Obi* and *China*, that the *Muscovites* being assisted by the *Cosaques*, found no great difficulty in opening a way from *Siberia* to this great Empire. For in regard they met with no body that would, or was able to dispute the Passage with'em; and moreover, for that the people, which they had subdu'd either by mildness, or by force of Arms, had some kind of Correspondence with all the *Hordes* that are dispread on both sides, by their means they have made all their Discoveries, and at length have advanc'd by different Roads

Roads to the very Confines of *China*, where they have also built some Fortresses, the better to secure their Conquests.

Albazin *three weeks journey from* Pekin.

The farthermost of all these Fortresses is *Albazin*, not above three weeks journey from *Pekin*, tho it be above three months Travel remote from *Moscow*. It is seated upon the River *Yamour*; which was the occasion of the present War between the *Chinese*s and *Muscovites*; while both the one and the other claim'd a Right to fish for the Pearls, of which that River produces great store; and hunt the Martins, that are very numerous in an Island of that River.

But in regard of the vast distance between that Frontier and *Moscow*, will not permit the *Muscovites* to send Recruits sufficiently considerable to support a War, which the nearness of it to *China*, renders easie to the *Tartars* who are Masters of it, the *Czars* thought it more expedient to propound an Accommodation, then to expose an Army to all the Hazards and Hardships which of necessity they must undergo, before they can get to the Confines of the Empire. Nor did the *Chinese*s refuse the Proposals that were made 'em. They sent an Ambassador a good way beyond the Great Wall that separates their Territories from the *Western Tartars*, and join'd two

French

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French Jesuits with him, of the number of those whom the K. of *France* sent about six years ago to the extreme parts of the world, to serve the Ambassadors as his Interpreters; but as yet we know not the success of the Negotiation.

If we may judg by a Letter which a *German* Officer who was then in Garison in a place upon the River *Yamour*, wrote to one of his Friends at *Moscow*, who imparted it to us, 'tis very probable, that those Affairs are more embroil'd then ever. But in regard that Letter is before the last Endeavours of the *Muscovites* to obtain a Peace, and for that their Ambassador was not then arriv'd at the appointed place of meeting, there is little heed to be given to what that Officer then wrote: however, it gives us a good account how affairs stood about four years ago. 'We thought, *said he*, 'that the Ambassador sent from *Peking* 'some days since, was come with a design 'to conclude a Peace with us: But we have 'been surpriz'd at the Proceedings of that 'Ambassador, who after he had stopt three 'days near *Albazin*, without proposing any 'thing, retir'd of a sudden. We make no 'question therefore, that being arriv'd upon 'the Frontiers with a great Army, but that 'the War will be soon rekindl'd, and prove 'more bloody then before; so that we 'stand very strictly upon our Guards, *&c.*

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From Dauri *upon the Confines of* China, *July* 15. 1688.

But whatever may be the Issue of the War, we may assure our selves by what I have said, That the Road from *Muscovy* to *China*, is no *Chimera* nor impracticable thing; and that it would be likewise the most commodious and shortest way, were there but never so little reliance upon the *Muscovites*, who after several Journeys have made themselves such absolute Masters of all the Roads that lead thither, that they take indifferently sometimes one and sometimes another, according as their occasions prompt 'em.

I know they did not presently accomplish their design, and that it cost 'em a world of Trials and Experiments, before they could find out all the means to secure themselves and others in their passage; but in regard they spar'd for nothing to bring about this Discovery, and that they have been careful from time to time to send away Supplies of Hunters to view and take an account of Countries through which they thought new ways might be open'd, they have so levell'd and remov'd all Difficulties, that they make no more of going to *China*, then of travelling to *Arch-Angel* or *Astrakan*.

This Reflection, which some perhaps would not vouchsafe themselves the leisure per-

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perhaps to make, when they imagin'd the way from *Moscow* to *Peking* neither safe nor easie, may serve to adjust and reconcile the several Ruttiers or Cards that have been drawn these several years ago; and to explain at the same time, after what manner divers Ambassadors sent from one Court to another, came to spend some more time then others, in this Journey, which some have finish'd in four or five months, while it has cost others near eighteen.

In short, The principal aim of the *Muscovites* in these sorts of Ambassies having always been to discover the vast extent of Land that lies between their Territories and the Empire of *China*, 'tis no wonder, if they who were entrusted with this affair, travelling as they did like true Adventurers, rather then sedulous Ambassadors, have shew'd less earnestness to arrive with speed at their journey's end, then to consider the nature of the Countrey through which they travell'd, and the course of the Rivers which they met with upon the Road.

'Tis to be thought, that 'twas in this manner that the *Knez Theodore Jacowitz Boicow* travell'd from *Tobolsk* to *Pekin* in 1653. at what time the *Czar* sent him his Ambassador to *China*: For in regard he mounted up the River as he did, as far as the Springs of the *Irtish*, I know not what

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should make him turn out of the way so much to the right hand, had he not had private Orders rather to mind looking after the Establishments all along the River, then to treat with the *Chinese*, for whom the *Muscovites* had little or no esteem at that time.

However it were, the Merchants who are more for their own then the *Czar*'s Interest, perform this Journey at present so safely, and in so little time, that for the most part they never take up above four months in going to *Peking*, and returning to *Moscow*. And this we learnt about three years since from certain Merchants who set out of *Peking* after they had heard Mass in the Jesuits House, upon St. *Peter* and St. *Paul*'s day, and got to *Moscow* much about *All-holland-Tide*, the same year, where they staid till the end of Winter, to join the Caravans at *Zabolsk*, from whence they duly set out every year.

Muscovites never spend above four months in going to Peking *and returning to* Moscow.

After all these convincing Proofs and Demonstrations, upon which I thought my self bound to insist thus particularly as I have done, I make no question but the Reader will abandon all the false Idea's which he had conceiv'd touching the distance of *Europe* from *China*, and suffer himself to be convinc'd, that of all the ways that lead to that

that flourishing Empire, that which the *Muscovites* make choice of now-a-days, is both the safest and the shortest.

But besides these Advantages, which are not a little to be consider'd, the convenience of carriage contributes very much to mitigate the Fatigues inseparable from these sorts of Journeys. Usually you set forward from *Moscow* toward the end of *February*; and in regard the Snow by that time is become more beaten and solid, by reason of the great number of Sledds that pass continually to and fro at that time, far more then at the beginning of the Winter, Travellers in less then three Weeks get to the Capital City of *Siberia*, tho it be eight hunder'd *Werstes*; or three hunder'd and fifty *French* Leagues off.

There they stay some time for the thaw, to take the *Sudais*, or Vessel which carries 'em by Water in the Rivers which they meet with on this side, and beyond the *Obi*; which thaw if it happens later then usually, then they continue their Journey by Land till they come to a *Horde* of *Tartars*, who are call'd *Ostiaki*, and are subject to the *Muscovites*.

There they change their manner of carriage, and take a new sort of carriage much more nimble and commodious then the former which are sent back to *Tobolsk*: For whereas the Sledds made use of by the *Mus-*

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covites are always drawn by one Horse, whose keeping is somewhat troublesome and chargeable, to the other Sledd they only fasten a *Reine Deer*, such as the *Samoedes* make use of in their Winter-Travels; and to make 'em go more swift, they tie a great Dog behind, that scaring the poor Beast with his barking, sets her a running with that speed, as to draw her Burthen no less then forty Leagues a day.

Sledds that sail by Land with the Wind.

But that which is more wonderful as to these sort of Sledds, they are also driven along by the Wind sometimes over the Land cover'd with Snow, sometimes over the Ice of frozen Rivers, as our Vessels, that sail upon the Sea. For in regard the Country beyond *Siberia* is open and extreamly level as far as Mount *Caucasus*, the people who inhabit it making use of this advantage to spire their Beasts, have so order'd their Sledds, as either to be drawn along by the *Reine-Deer*, or else to carry Sails, when the Wind favours 'em.

This manner of Carriage is so much the more commodious, in regard you meet with no interruption in your Travels. For as in a Barque you have recourse to Oares, when the Wind slack'ns, or proves contrary, so the Deer and the Dog labour when the

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the Air is calm, but are put into the Sledd when the Wind serves to drive it along.

Thus, so long as the Ice continues to bear, you come to the River *Genessai*, where the *Muscovites* have built a City of the same Name for the convenience of Travellers; and there it is that you take Boat to remount the two great Rivers *Longusi*, and *Augara*, which rise out of the Lake of *Baikala*, and which are commonly allow'd to be 500 *Werstis* in length, and forty broad. 'Tis said, that the Water of this Lake is extraordinary clear; and that notwithstanding the depth of it, you may clearly discern the colour of the Stones that lie at the bottom.

The Lake of Baikala.

It is encompass'd with several high Mountains, where the Snow lies all the Summer long, as well as in the midst of *Winter*. And doubtless this it is that constrains Travellers to spend many times seven or eight days in crossing it, tho it be not above eight Leagues over. For this Lake being, as it naturally ought to be, the general Rendezvouz of various Winds that blow through the hideous Rocks with which it is environ'd, 'tis to be thought that when they happen to blow from several points at the same time, they must put the Vessels which they meet, to a great deal of trouble, and that it requires an extraordinary foresight, or

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good luck, to prevent a stop for some time.

After you have quitted this Lake, if you please you may enter into a River call'd *Schelinga*, and then going still by Water, you meet about fifty Leagues from the mouth of it, with a City of the same Name, which the *Muscovites* built to facilitate the passage of their Caravans: or if you rather chuse to land immediately after you have cross'd the Lake, then you find your self among the *Mongulls* that lie to the *South*, of whom you buy Mules and Dromedaries to continue your Journey to the first City of *China*, to which you come after fifteen days travel.

After this manner the most part of the *Muscovite* Merchants travel, that traffick with the *Chinese*. By which 'tis plain, that all the Countries that were formerly but confusedly known under the Name of the Grand *Tartary*, are neither so desert, nor so untill'd, as people to this day imagine; and that the not taking the benefit that might have been taken by a narrower search, has been a considerable loss; those Countries being water'd with a great many fair Rivers, and furnish'd with so many valuable Commodities as are daily discover'd.

Not to speak of Rubarb, Azure stone, and Castors, which are very plentiful among the *Tousbecks* and *Mongulls*; the Sables and Black-

Black-Foxes that are taken all along the Rivers of *Obi*, *Tonguſi*, and *Angara*; the Ginſeng-Roots, the Pearls and Badian which the River *Yamour* affords, the Silver and Lead-Mines near *Argus*, the *Muſcoviter* have found out, more eſpecially in the Lands that advance more to the *North*, ſeveral other Rarities, wherein they drive a conſiderable Trade.

Beſides Furs of all ſorts, which they fetch from all Quarters, and of which the ſale is ſo great, that the City of *Geneſſia* alone pays every year to the Grand Duke's Treaſury fourſcore thouſand Roubles cuſtom, which amounts to near Sixſcore thouſand Crowns of *French* Money; they have diſcover'd a ſort of Ivory, which is whiter and ſmother then that which comes from the *Indies*.

The Behemot furniſhes the Muſcovites with Ivory.

Not that they have any Elephants that furniſh 'em with this Commodity (for the *Northern* Countries are too cold for thoſe ſort of Creatures that naturally love heat) but other Amphibious Animals, which they call by the Name of *Behemot*, which are uſually found in the River *Lena*, or upon the Shores of the *Tartarian-Sea*. Several teeth of this Monſter were ſhewn us at *Moskow*, which were ten Inches long, and two in Diameter at the Root: Nor are the Elephants Teeth comparable to 'em, either for

beauty or whiteness; besides, that they have a peculiar property to stanch Blood, being carried about a person subject to bleeding. The *Persians* and *Turks* who buy 'em up, put a high value upon 'em, and prefer a Scimiter or a Dagger Hast of this precious Ivory before a handle of Massy Gold or Silver.

But certainly no body better understands the price of this Ivory, then they who first brought it into request; considering how they venture their Lives in attacking the Creature that produces it, which is as big and as dangerous as a Crocodile.

The first Colonies that peopl'd America *came out of* Tartary.

They were beholding for the discovery of this to the Inhabitants of a certain Island, out of which, if the *Muscovites* are to believ'd, issu'd the first Colonies that ever peopl'd *America*. And thus much we learnt upon this subject from the Vayvode of *Smolensko*, whose Name was *Mouchim Pouckhim*, a person of as great a wit as a man can well meet with, and perfectly acquainted with all the Countries that lie beyond the *Obi*, as having been a long time Intendant of the Chancery of the Government of *Siberia*.

After he had ask'd us in a Discourse which we had with him, in what manner we thought that *America* came to be first peopl'd,

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peopl'd, upon the general Answer which we gave him, grounded upon the common Opinion; he gave us to understand that he had a Conjecture more probable then any of ours.

'There is, said he, beyond the *Obi*, a 'great River call'd *Kawoina*, into which a-'nother River empties it self, by the Name 'of *Lena*. At the mouth of the first River 'that discharges it self into the Frozen-Sea, 'stands a spacious Island very well peopl'd, 'and which is no less considerable for hunt-'ing the *Behemot*, an amphibious Animal, 'whose Teeth are in great esteem. The Inha-'bitants go frequently upon the side of the 'frozen Sea to hunt this Monster; and because 'it requires great labour and assiduity, they 'carry their Families usually along with 'em. Now it many times happens, that be-'ing surpriz'd by a Thaw, they are carry'd 'away I know not whither upon huge pie-'ces of Ice that break off one from another. 'For my part, added he, I am perswaded 'that several of those Hunters have been 'carry'd upon these floating pieces of Ice to 'the most *Northern* parts of *America*, which 'is not far off from that part of *Asia* which 'juts out into the Sea of *Tartary*. And that 'which confirms me in this Opinion is this, 'That the *Americans* who inhabit that 'Country which advances farthest toward

'that Sea, have the same Physiognomy as 'those unfortunate Islanders, whom the 'over-eager Thirst after Gain exposes in 'that manner to be Transported into a Fo'reign Climate.

We might add to what the *Vaivode* told us, that there are also in that part of *America* several of those Creatures that are so common in *Muscovy*, more especially *Beavers*, which might have been Transported thither after the same manner. And this Conjecture seem'd to me to be so much the better grounded, in that it is frequently to be seen in *Poland*, that such great pieces of Ice keep whole and entire, from *Warsaw*, till they come to fall a great way into the *Baltic* Sea. But it would be requisite, for the better confirmation and assurance of a matter of this importance, to be well-inform'd of the Language of those People that so nearly resemble the Islanders in Face and Body; for if there were any thing of Affinity between their Languages, methinks there should no farther question be made of the Conjecture.

We might have learnt many other Curiosities of this *Vaivode*, who without doubt is the most Accomplish'd Person in all *Muscovy*, but that we were afraid of awaking his jealousie by multiplicity of Interrogatories: And besides, we observ'd by some answers

swers which he made us, that he was fearful of creating himself trouble at Court, where his extraordinary Merit had already rais'd him many Enemies, and therefore we forbore to press him any further.

Some People perhaps may wonder, considering the great numbers of Rivers which come from *China*, that the *Muscovites* take no more benefit of the advantages that seem to offer themselves for setling a more safe and easie Trade then that by Land with the *Chinese*s and *Japanners*; but in my opinion they ought not to be blam'd for preferring the course they take before any other. For beside that they have but very little Experience in Sea Affairs, they have met with Obstacles never to be surmounted in those Rivers, whose Names are hardly known in *Europe*.

To make out this yet more apparent, you must know, that there are in the Country that lyes beyond *Siberia*, four principal Rivers that fall into the Frozen Sea, or the Sea of *Tartary*, and into the Sea of *Japon*; not to speak of an infinite number of others that discharge themselves into the latter, as may be seen in the Map of *Siberia*, which is a faithful Copy of that which is preserv'd in the Chancery of *Moscow*.

The most Westerly of all these Rivers is *Obi*, after which as you Travel to the East you

you meet successively with *Genessai*, *Lena* and *Yamour*. But as considerable as they are either for the abundance of Water, or the extent of their course, there are so many inconveniences to surmount, if you go by Water, and so many hazards to undergo at the mouths of every one, that the Merchants always rather chuse to Travel by Land into *China* then to go by Sea.

The Mouth of the Obi *dangerous.*

For to speak something in particular of every one of these Rivers; the *Obi* is extreamly dangerous at the mouth of it, by reason of the horrid heaps of Ice with which it is pester'd almost all the year long; and the *Muscovites* still bear in mind the misfortune of the *Hollanders*, who by reason of their being engag'd too far in the Frozen Sea lost several of their Ships toward *Nova Zembla*.

Genessai *no less inconvenient.*

The River of *Genessai*, besides the inconvenience which is common to it with the *Obi*, has one particular, which consists in Nine Water-falls, which the *Muscovites* call *Poroki*, or *Poroges*, and are distant several Leagues one from another; and therefore because there would be a necessity of unlading the Vessel as many times as there are Water-falls to pass, the Merchants have reason sufficient to avoid all that trou-

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ble, and take a more convenient Road.

'Tis true the course of the River *Lena* is more uniform, but the mouth of it is no less difficult and dangerous to pass then that of the *Obi*; for though it be not so much pester'd with Ice, yet the great number of Rocks and Shelves will afford no safety for Vessels of very small Burthen; only some flat-bottom'd *Gondola*'s will venture to pick up certain black and white Fish which they find among the Rocks, and make use of for several occasions.

As for the *Yamour*, which is the most Easterly of all, and falls into the Sea of *Japon*, though it have none of those annoyances that render the other Rivers unpassable; yet in that part where it mixes with the Sea, there grows such a prodigious number of Sea-Bulrushes, that you would take the mouth of it for a real Forest. An Obstacle that might perhaps be remov'd were the Rushes like those which commonly grow in our Rivers. But the People have assur'd me, that they are of such an excessive bigness that a man can hardly grasp one of 'em with both his Arms; by which you may guess that it would be as great a labour to clear that passage as to cut down and grub up a whole Forest.

However these Rivers, notwithstanding they are so full of Obstacles and Difficulties, yet

yet are of great use to the *Muscovites* for the more commodious crossing those vast Countries that lye between *Siberia* and the Empire of *China*. For besides that they Travel more easily over 'em, when they are Frozen, then they can by Land, where the Roads can never be so level, they are much more conveniently Navigable toward their Sources, then toward the end of their Courses. And though you may meet with some Falls of Water in rowing upward against the Stream, yet they are neither so deep nor so dangerous as those that are nearer the mouths of the Rivers.

But that which is more remarkable where these Water-falls are, is this, that all the circumjacent Air seems to be as it were Embalm'd, casting forth such a pleasing Fragrancy round about, as if the most exquisite Perfumes had spread themselves over all the adjoining Fields. If what those Travellers assure us, from whom we learnt these particulars, be true, 'tis no difficult thing to unfold this Riddle. For they affirm, that on the tops of those Rocks that cause these Water-falls, there grow most Odoriferous Flowers, and those in great abundance. To which may be added, that as ordinary Perfumes never diffuse their Odours more powerfully then when they are frotted, or held to the Fire, so the Air being

being thus perfum'd, diffuses a stronger scent, being agitated and heated by the motion of the Water precipitating with such a rapidness, then that which exhales in places where there is nothing but an undisturb'd and quiet calm.

Here it is that I ought to say something of *Siberia*, had I any thing particular to observe concerning it; but there is nothing remarkable that distinguishes it from the rest of the Provinces of *Muscovy*, unless it be the excessive Cold it is subject to, by reason of the extraordinary elevation of it. Moreover, as I have sufficiently observ'd how the *Muscovites* won it from the *Cosaques*, I have nothing more to add to what I have said, but that any man may be easily convinc'd by the multitude of Towns and Villages that are in it, that that same Province of *Muscovy* is not so wild nor so desert as it is commonly thought to be.

Moreover, what I have hitherto discours'd concerning the different Roads that lead to *China*, and the various Countries through which a Traveller must pass in his way thither, are sufficient, if I am not mistak'n, to give the Reader at least some Idea of the greater *Tartary*, so little known to this day, and concerning which no man dares over-curiously inform himself in *Muscovy* for fear of giving a Jealousie to that Nation,

on, the most distrustful and suspicious of any other perhaps in the World; so that we were forc'd to observe our measures to discover that little which I have made known. And 'tis very probable that had we come to *Moscow* in a Conjuncture less favourable, we had not learn'd so much. But in regard the *Muscovites* were then designing to send an Embassadour into *France*, to sollicite the King to enter into the League which they were then about to conclude with *Germany* and *Poland* against the *Ottoman* Empire, we gave our selves a little more liberty to obtain those Informations we desir'd, then at another time we durst have done.

But as the Embassy encourag'd us to be less reserv'd in our inquisitiveness, so the *Muscovites* made use of it as a reason and pretence to refuse the Passage we had been requesting ever since we arriv'd at *Moskow*. However, that their Ambassador might be the better receiv'd in *France*, they made it their study to find a fair pretence to be civilly rid of us, and at the same time to engage us to return back into *France*, there to represent the advantages that might accrue to our Nation by a free Passage through *Siberia*. Nor was it long before they met with one to their wish. For having learn'd by the Commissioners who examin'd us, according to custom, that we were come out

out of *Persia* into *Muscovy* without any Letters of Recommendation, nor indeed without any Passports; they told us, That since they could not have any assurance in us, in regard we had no Authentick Testimonials, 'twas a great trouble to 'em, that they were forc'd to refuse us, what they plainly saw we requested only out of our Zeal for the Glory of God, and the Salvation of Souls; that they were deeply sensible of all the Hardships we had endur'd in so tedious a Journey, upon no other motive then that of the Conversion of the *Chineses*: But in regard they were oblig'd by the Maxims of their State, not to grant free Passage through their Territories, but to Persons that they knew, we were not to think it strange that they requir'd some Assurances from us before they allow'd us that Permission.

They added, to mitigate the extremity of our sorrow occasion'd by this denyal, that we had a fair opportunity to return into *France*, for that they were just a sending thither one of the Principal Lords of the Court; and therefore if we would take the advantage of going along with him; he should make it his business when we came home, to joyn with us, in order to the procuring from our King such Passports and Recommendations as were necessary for

for the ſucceſs of our Enterprize.

How much in vain ſoever we knew it to be to ſignify the leaſt reluctancy to their complemental Propoſal, we ceas'd not however to preſs 'em with all the importunity imaginable, not to expoſe us to ſo many delays, and conſequently to thoſe great expences which they might ſo eaſily ſpare us; that ſince they were convinc'd of the Kings ſincere Zeal for the Service of God, they had no reaſon to queſtion but that they would do him a moſt acceptable kindneſs, in facilitating the means for us to go and Preach the Goſpel in the remote extremities of the Earth.

But notwithſtanding all this, having receiv'd a preciſe Order to be gone, which Prince *Gallichin* alſo imparted to us in the *Czar*'s Name, there was no farther contending; we muſt reſolve to depart, and prepare our ſelves for a Voyage quite different from what we had deſign'd ſome years before. Nevertheleſs, we would not Embark in company with their Ambaſſador; For in regard we miſtruſted the ſucceſs of his Negotiations in *France*, we thought it our ſurer courſe to manage our buſineſs by our ſelves, rather then to concern him with us in the leaſt.

To this purpoſe, we went to wait upon him before we left *Moskow*, nor was he ſorry

sorry to see us. And therefore being willing to inform himself before his departure of several things in relation to *France*, he sent us Sleds about Ten a Clock at Night, to the end he might discourse us more freely at Night, and to avoid his being check'd by the Court, which prohibits all the *Boyars*, who have any Employments, to have any Communication with Foreigners, under any pretence whatever.

We staid with him near Three Hours; and in regard he ask'd us with a great deal of Civility what course we thought was most proper for him to take, to the end he might be kindly receiv'd in *France*; we told him frankly, That one of the surest ways, was to shew an open-hearted generosity and impartial disengagement in all his Conduct; without which, people under his Character were never esteem'd in the *French* Court; and there was no question to be made, but that for want of these precautions, his Predecessors had not met with that satisfaction with which they flatter'd themselves. But whatever we said, we found him but very little enclin'd to listen to us upon that Subject; and all the while we were discoursing with him, his People were busy below in the Court, lading several Waggons with Furrs, the sale of which we knew to be the principal end of his Ambassy.

Now

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Now in regard there is but very little Money stirring in *Muscovy*, nor indeed any at all to be seen but what comes out of Foreign Countries; it behoves 'em therefore, since they have not enough to Trade among themselves, to fetch it in by the Sale of their Furs of all sorts into Foreign Parts, which is the best Revenue the *Czars* have. For which reason it is, that they cannot live without sending into remote Countries a Numerous Troop of Merchants, under the protection of an Ambassador, who, besides that he defrays their Charges in all Countries where he goes, frees 'em also from the Payment of Custom, which would eat up a great part of their Gains, were they oblig'd to pay the rigor of what might be demanded from 'em.

'Tis true, the person of whom I spake, and who is one of the most considerable Princes of *Muscovy*, and one of the best headpieces in the Empire, would not have been sorry perhaps to have seen himself rid of this same Train of Merchants luggage, which he readily foresaw would be prejudicial to him in the conclusion; and as he is a person in love with Honour beyond the common rate of the *Muscovites*, he would have been glad to have been in condition to support his Character. But the interest of the Court to which it be-

behov'd him to ſacrifice his own, would not permit him to do otherwiſe then had been practis'd all along. So that he was oblig'd to put himſelf at the head of ſeveral Merchants, who then aſſume the Title of Gentlemen: A Title however which they can eaſily throw aſide, when they are to act the Pedlers in the Sale of their Skins.

Two days after this Nocturnal Viſit, we departed from *Moskow* in company with a *Muſcovite Boyar*, who was returning home to his own houſe upon the Frontiers of *Lithuania*, and who having been formerly a Roman Catholick himſelf, preſerv'd a kindneſs ſtill for us that were ſo.

Yet notwithſtanding that the *Muſcovites* refus'd to let us paſs thorow their Territories, we did not deſpair of reviving our deſigns upon the Promiſe they made us, to grant us the favour that we demanded, ſo ſoon as they ſhould underſtand that our King approv'd our enterprize. And with this proſpect it was, that my Companion and my ſelf took the way of *Poland*, in company with the *Muſcovite Boyar*, already mention'd, who ſhew'd us all the Civilities imaginable upon the Road; no leſs kind to a Dominican Fryer that Travell'd along with us, being entruſted with Letters from the *Cha* of *Perſia* to the Pope and the Emperor.

The

The Letter to the Pope was enclos'd in a Purse of Cloth of Gold, and that to the Emperor in another of Cloth of Silver. And the substance of both was an Answer to certain Letters which those two Potentates had written at the same time to the *Persian* Monarch, exhorting him to take the benefit of the success wherewith God had bless'd their Arms to recover those Places which the Turk had wrested from the *Persian* some years before. But the *Cha*, it seems, was unwilling to regain his losses at the expence of his ease and pleasure; to which he sacrific'd all other considerations in the world. Besides that the *Atamadoulet*, or Prime Minister of the *Persian* Empire, could by no means be induc'd to make War against the *Ottomans*; whether it were that he were doubtful of the success, or whether he were willing that the Grand Signior should think himself beholding to him, for having diverted so furious a storm from his Empire; And perhaps, more then this, he was no less glad of the opportunity to testify to the *Ottoman* Sultan, the Devotion which he had for the Religion of the *Sunni*, as much a *Persian* as he was; and notwithstanding that the Duty of his Employment bound him to be, at least in outward shew, one of the most Zealous Defenders of *Aly*'s Sect.

But

But whatever reason the *Cha* of *Persia* had not to be swai'd by all the reasons which the Embassadors from several of the *European* Princes laid before him; certain it is, that his Answer to the last Letters which he receiv'd from 'em, imported no more, but that there was still a vail before his eyes that hinder'd him from seeing clearly into all those Affairs that were propounded to him. And this was the purport of those wherewith that *German* Dominican was entrusted, in whose company we cross'd one part of *Muscovy*, *Lithuania*, together with the *White Russia*, and parted at length at *Warsaw*, where we arriv'd the 12*th*. of *March* in the Year 1686. about Eleven Months after Father *Barnaby* and my self set out of *Irivan*.

The End of the Third Book.

TRA-

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TRAVELS IN *MUSCOVY.*

Book the Fourth.

WHat a certain Author reports of an Ancient Hero, whose Character he design'd to heighten, may justly be apply'd to those who profess the *Apostolical* Life; when entring upon the particulars of his Actions, he affirm'd, that the end of every one of his laborious Exploits, serv'd only as an introduction to a new one, into which he was ingag'd by the greatness of his Courage.

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Father Barnaby *leaves me to go back into* France, *where he happily negotiates our return.*

Notwithstanding all the hardships and fatigues Father *Barnaby* had undergone for several years, in his *Mission* into the *East*, and all the Miseries he had suffer'd in the Execution of the design that had driven us out of *Persia*, he was forc'd to renounce the Repose that was offer'd him at *Warsaw*, to repair forthwith to *Dantzic*, in hopes of finding a Vessel there, to Transport him over into *France*.

Whereas it was necessary, that one of us should remain near *Muscovy*, in order to be the better inform'd of the disposition of those People in relation to us, that certain notice might be given thereof from time to time, it was agreed among us, that while he should go to manage our Concerns with our Superiors in *France*, I should tarry in *Poland*, there to take other measures to facilitate the Success of our Enterprise.

In order to this, he left me, and Providence seconding our design, furnish'd him with a Ship in the Port of *Dantzic*, ready to set Sail for *Amsterdam*, where he arriv'd safe after some days Navigation, and from thence proceeded with speed towards *Paris*.

While he Negotiated our Affairs there, with all the Success we could expect, I was sufficiently employ'd at *Warsaw*, by the Piety

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ty of the *French* Inhabitants that are setled there in great numbers. They, having been long desirous to have a *French* Jesuit among 'em, to give them those Spiritual Advices they could not easily meet with in a Foreign Kingdom, I no sooner arriv'd there, but they sent their Burguemaster to me, to intreat me, during my abode in that Royal City, to take the Conduct of their Souls upon me, and more particularly the Care of Preaching, which they had been depriv'd of for many Ages. I accepted that Employment freely, and continu'd it until our Affairs were absolutely regulated to undertake a second Voyage into *Muscovy*.

Altho the earnestness those Zealous *Christians* express'd for the Word of God, and for all things relating to Salvation, took up the best part of my time during my abode among them, my Labour was very well recompenc'd and eas'd by the Holy Use they made of all the Instructions they receiv'd from the *Holy Ghost* by my Ministry; and I never was so sensible, as on that occasion, how easily a Heart that has a good Foundation of *Christianity*, recovers out of those disorders to which it had abandon'd its self, when truly made sensible of the Duty of its Profession, and of those Obligations unto which we are engag'd by our Religion.

But whatever Consolation I receiv'd from the Zeal I observ'd in the Catholicks, I

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receiv'd another from above, which seem'd yet more particularly to relate to my Profession of *Missionary*, the main end of which, is the Conversion of Infidels and Hereticks.

Prince *Tsartoresky* famous throughout all *Poland* for his Virtue and Merit, whereby he had acquir'd the Veneration of all the *Polanders*, had a *Tartarian* Slave among his Servants, into whom his Illustrious Master's good Examples had inspir'd an inclination to *Christianity*: but whereas this Vertuous *Palatin*, could meet with no body to Instruct that poor *Mahometan*, for want of Understanding his Language, he was very much troubled at his not being able to second the Pious Desires of his Servant, in his good intention for the Christian Religion, of which till then, he had had but a superficial Knowledge.

Baptism of a Tartar.

As soon as he understood that I could speak *Tartar*, he sent this half Converted Infidel to me, desiring me to explain the Mysteries of our Faith to him, and to acquaint him with all the Engagements that are contracted by him that Embraces it. I met with no difficulty to unseal the Eyes of this poor Blind, whom the misfortune of Birth, rather than obstinacy had kept till then in Idolatry. He being of a very mild disposition, I soon dispos'd him to receive his

his Baptiſm, which was perform'd on *Whit-ſunday*, to the great ſatisfaction of his generous Maſter, who gave him his Liberty as ſoon as he caſt off the Bondage of the Devil, who endeavour'd, by many reiterated Menaces to regain this precious Conqueſt from *Jeſus Chriſt*.

I receiv'd this information from this new Convert's own Mouth ſoon after his Regeneration by the Waters of Holy Baptiſm, the which I am the more inclin'd to believe, by reaſon of the ſincerity, and the candidneſs of his Soul.

Talking with him one day, about the Happineſs of his Condition, and the Mercies of God in calling him to his Church, he told me with his uſual ſimplicity, that he had purchas'd it very dear, and that it had like to have coſt him his Life; after which, having given me a ſmall account of all the violent Temptations he had undergone, while I was moſt earneſt to Inſtruct and fit him for *Chriſtianity*, he declar'd to me, that a hideous terrible Phantaſm had appear'd to him ſeveral times, threatning to ſtrangle him, in caſe he perſiſted in his Reſolution of becoming a *Chriſtian*. To this he added, that the ſaid Apparition had frighten'd him to that degree, while we were diſpoſing him by the uſual Ceremonies of the Church, to receive this firſt Sacrament, that he would certainly have run away, had

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I not been with him, and stopp'd him by my Presence; but that all those horrid Apparitions had ceas'd as soon as he was Baptiz'd, and that he had found the saving Vertue thereof, by the Peace and Tranquility it had infus'd into his Soul, from that happy moment.

Abjuration of an Hungarian Lutheran.

The Conversion of this Infidel, was soon after follow'd by that of an *Hungarian Lutheran*, whom I had all along taken for a Zealous *Catholic*; he was very exact in coming to all my Sermons, and the regularity of his Conduct, answer'd the Idea I had form'd to my self about him, before my being perfectly acquainted with him. And therefore I was strangely surpriz'd when he came to acquaint me, at a time when I least expected it, with the Error in which he had liv'd till then, and his sincere Resolution of obeying the Voice of God, which press'd him earnestly to abjure his said Error: And whereas he was fully instructed in all the Points of our Religion, and seem'd very well confirm'd in them, I had nothing to do but to receive his Abjuration, and to prepare him afterwards to Receive the other Sacraments of the Church.

In the mean while, I was not so absolutely taken up with the proper Functions of my Ministry, and the Satisfaction I receiv'd

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ceiv'd thereby, as to neglect the furthering the grand Design that had oblig'd us to come into *Poland*.

The necessity of keeping a Correspondence of Letters with my Companion, who was in *France*, made me apply my self to the Marquess of *Bethune*, to fix it with less trouble. This Lord who has resided long at the Court of *Poland*, convinc'd me in that occasion, as well as in many others that offer'd themselves in the Sequel, not only of the Hereditary Affection of his Family to our Society; but also of all the Zeal, the greatest, and most *Christian* of all our Kings can expect of his most faithful Ministers.

As soon as he was inform'd by a Letter I wrote to him, with the motive for which I begg'd his Protection, besides the assurances he was pleas'd to give me of it at that very time, in the most obliging manner imaginable; he was moreover so kind as to acquaint the King of *Poland* with our design, from whom he learnt such particular things, concerning the way we design'd to discover, that he engag'd me to come soon to the Court, there to draw, as at the spring head, the great and certain informations that would have been so useful to us, had we been able to overcome the obstinacy of the *Muscovites*.

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And therefore, as soon as it was known in *France*, how much the King of *Poland*, who is one of the most curious and most knowing Princes in *Europe*, seem'd to affect this discovery, and what advantage might be deriv'd from the proximity of his Territories to *Muscovy*, in order to facilitate the Execution thereof; I was order'd to go to kiss his Hands, and to implore his Royal Authority, for the accomplishment of our Designs, which he could second the better, by reason that he had lately concluded a Peace with the *Muscovites*, whereof one of the most considerable Articles for Religion, was; that the *Czars* should grant a free passage through their Countries, to such Religious as the King of *Poland* should be pleas'd to send for the future, to Preach the Gospel among the Infidels.

My Journey to the Court of Poland.

These happy conjunctures which flatter'd our hopes so agreeably, occasion'd me to quit *Warsaw* forthwith, to repair to *Javarow*, where the Court resided at that time. The Marquess of *Bethune* presented me to his Majesty, and procur'd me the Honour of Kissing his Hands, soon after my Arrival. I had the satisfaction to be convinc'd, by my self, of all that I had heard both in *Europe* and in *Asia*, of the great Qualifications of that August Prince, who

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who is so much admir'd in all parts for his Heroic Vertues.

As he was no Stranger to the Design that brought me to Court, he was so kind as to begin the Discourse himself about the project of our Journey into *China* by Land, and he gave me such grand overtures to contrive it, yet more advantageously than we had been able to do; that I shall ever regret the occasion, which Hell being broke loose against us, has made us lose, of putting it into Execution, where circumstances were so favourable as they were at that time.

The King of Poland *gives me the Memoirs that had been given him by an Ambassador from* Muscovy, *call'd* Nicephore, *who had been in* China, *through the great* Tartary.

An Ambassador from *Muscovy*, call'd *Nicephore*, whom the *Czars* had sent to the King of *Poland*, some time after his return from *Pekin*, where he had Resided in the same Quality; had Communicated these Secrets to this Prince, who Honour'd me with the knowledge of them, and gave me the Map, or Book of Roads, which Monsieur *d'Ablancourt* had fram'd upon the Memoirs that Envoy had left him.

His Map is faithful, excepting the Degrees of Longitude.

These Memoirs agree so exactly with the Relation of all other Travellers who have Travell'd that way since, that nothing can be added to the exact and faithful

faithful Description he has given of all the Countries and People he has discover'd in his Journey: In my second Journey into *Muscovy*, I had often the satisfaction of convincing my self, as to the Uniformity of the Sentiments of all those I consulted on purpose, to discover the truth of that passage. They all agreed to the position of all the Cities and Forts mention'd in the said Map, which would be perfect, had the Degrees of Longitude and Latitude been faithfully set down. But it will be very difficult ever to be certain as to that point, unless the *Muscovites*, who are not capable of making any regular Observations themselves, would permit some Mathematician that has more skill than they have to do it.

Whereas, what I have already related, in the preceding Book, as to the way the *Muscovites* use to Travel into *China*, is partly Extracted from the Memoirs the King of *Poland* did me the favour to Communicate to me, and that all that I have done since, was only to get a confirmation thereof; it would be needless to repeat it here, since I can add nothing to it; but that the World may the better rely upon the Truth of what I have written, as to the facility of Travelling into *China* by Land, which till now had been look'd upon as impracticable, by Reason that it has been examin'd and approv'd

approv'd of, by the most knowing Prince, and least lyable to be impos'd upon, in the World.

All these Instructions which I immediately sent to *France*, together with all the other Informations, we had already receiv'd from divers parts, on which we could rely, induc'd our Superiors very much to favour our Designs, in which they foresaw such considerable advantages for the promoting of our Religion. They being convinc'd, by what his most Christian Majesty had lately done for the Conversion of the Kingdom of *Siam*; that we should not want the Protection of the Eldest Son of the Church, they concluded, that the best way to succeed in our Enterprise, was to propose it to that Monarch, who is so Zealous for whatever relates to the Service of God.

The King to Authorise our Designs, grants us Patents, as being his Mathematicians, Passports, and Letters of Recommendation to the Czars of Muscovy.

They were not deceiv'd in their Conjectures; for they had no sooner represented to him, the great advantages that might accrue from that discovery, which promis'd no less than the Conversion of all *Tartary*, but that Prince instantly granted what ever they desir'd for the facilitating of that important passage.

Besides

Besides most advantageous Passports, and other particular assistances we receiv'd from him, he gave us Letters Patents, as being his Mathematicians, to Authorize us the more in all Countries, through which we should be oblig'd to pass, with other particular Recommendations to the Great Duke of *Muscovy*, who had express'd so much earnestness to us, to have those assurances of the Interest the Monarch, they most esteem and respect on Earth, took in the Execution of our Designs.

I am perswaded, the Reader will be glad to see the Contents of them, and perhaps will be very well pleas'd to see the Fantastical List of the Pompous, Magnificent Titles the *Czars* affect, and are so jealous of; that were any of them omitted in the Letters that are written to them, they would never receive them. This is the Copy of that which his Majesty did us the Honour to Entrust us with, for the two Princes that are now Reigning.

A

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A LETTER.

A Copy of the King's Letter to the Czars.

MOst High, *Most Excellent, Most Puissant, and Most Magnanimous Princes, Our Dearly Beloved Brothers, and perfect Friends, Czars and great Dukes,* John *and* Peter *Sons of* Alexis, *Autocrators of all the great and lesser white* Russia, Muscovy, Kiovia, Wolodimeria, Novogord, *Czars of* Cazan, *Czars of* Astrakan, *Czars of* Siberia, *Lords of* Pleskow, *Great Dukes of* Smolensko, Twer, Inhor, Permo, Westquia, Bulgaria, *and others, Lords and Great Dukes of the inferior* Novogord *of* Tzernikovia, Resens, Rostof, Jeroslaw, Bielejezor, Udor, Obdor, Condomir, *and of all the Northern parts, Lords of* Iberia, *Czars of* Cartalania, Garlinia, *Dukes of* Cabadin, *and Dukes of the Dukes of* Circassia *and* Georgia, *and of several other Oriental, Occidental, and Septentrional Lordships, and Estates, Paternals, great Paternal Heirs, Successors, Lords and Rulers.*

Being desirous to favour, as much as in Us lyes, the Pious Designs of the Fathers Jesuits, Our Good and Loyal Subjects, who go Missionaries into China, *and other Oriental Countries,*

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Countries, to Preach the Gospel, and to give the People that inhabit those cold Climes the knowledge of the True God, as also, at the same time, there to make all necessary observations for the promoting of Arts and Sciences, in which all Nations are equally concern'd; and being also inform'd, that there is an easie cut through your Territories into China, *We intreat you to grant those Fathers all such permission and passports as they shall have occasion for, not only to pass and repass through those Territories and Seas that are under your Command, but also there, to receive all manner of Protection, and Assistance, We engaging and promising to do the like, in the like case, when desir'd and requir'd so to do by you. Whereupon we pray God, Most High, Most Excellent, Most Puissant, and Most Magnanimous Princes, Our Dearly Beloved Brothers, and perfect Friends, to keep your Majesties under his Holy Protection. Written at* Fontainebleau, *the* 8*th day of* October, 1687.

Your good Brother, and perfect Friend,

Lewis.

Colbert.

The

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The *Muscovites* being the greatest Formalists in the World, one is oblig'd not only in the Letters that are written to the *Czars*, to specifie distinctly all the Titles they affect, but also in all the Speeches that are made to them in public whenever their Names are mention'd; in so much, that should the Memory of any Ambassadour, or other, chance to slip in the least, in the enumeration of all those lofty Titles, he would expose himself to receive an Affront from the Ministers, who had rather one should take a Province of the State, than omit any of those Qualities of their Master, which they look upon as so many appurtenances of the Crown.

The Court of *France* not being ignorant of their niceness upon that Subject, omitted none of those Formalities, in hopes thereby to engage them to be the more favourable to us.

Order to associate our selves to some Polish Jesuits.

While Father *Barnaby* was labouring on his side, to procure us all the security that could be thought on for the Execution of our Enterprise; I receiv'd Order from our Superiors, to chuse out some Companions in *Poland*, equally Zealous, and capable to facilitate the Success thereof. It was no hard Task for me to find out such in a Kingdom, where our Society has two great Provinces. Both the one and the other would have

have a ſhare in that important deſign, and offer a Victim a piece to God. Altho ſeveral Jeſuits had long aſpir'd to that Happineſs, we only pick'd out two, which indeed were worth many others.

Character of the two Jeſuits who were choſen to go Miſſionaries into China.

The firſt whom we took out of the Province of *Cracovia*, was call'd *Zapolski*, and had been extraordinarily ſollicitous for upwards of Twenty Years together, to go a Miſſionary into *China*. His Family was one of the moſt Illuſtrious in *Poland*, and he had poſſeſs'd the moſt conſiderable Offices among us: Beſides Philoſophy, Mathematicks, and Divinity, which he had Taught many years with Credit; he was a great Linguiſt, and particularly vers'd in the *Ruſſian Tongue*, to which he apply'd himſelf moſt, in expectation of the occaſion that was offer'd him by us, the which he had long been deſirous of. He was Rector to one of the chief Colleges in *Pruſſia Royal*, when he was inform'd that we deſign'd to call ſome Fathers of his Nation to our aſſiſtance; whereupon he made ſuch earneſt ſollicitations at *Rome*, for leave to joyn with us, and expreſs'd ſo much Zeal to enter into the happineſs of a Life altogether Apoſtolical, which he had not been able to obtain till then, that he got leave to quit

quit his Superiour's Place, in order to apply himſelf wholly to an Apoſtolical Life.

The Second was nam'd *Terpiloweski*, of whom the Province of *Lithuania* made a Sacrifice to God, which coſt them very dear. He was a Man of an extraordinary Merit, he taught the Mathematicks in the Univerſity of *Vilna*, when he heard that I was employ'd in getting ſome Travelling Companion. Whereas he ſtood poſſeſs'd of all the qualifications that could be deſir'd in an accompliſh'd Miſſionary; a known Vertue, a Charming Sweetneſs, an Admirable Addreſs for all handy works, a great deal of Skill in Playing upon all ſorts of Inſtruments, and in handling an Ingraver; I excited him as much as poſſible I could not to omit any thing in order, to obtain of his Superiours, the favour of which his profound humilty made him to ſeem unworthy, altho' he was very deſirous of it; he did it accordingly, and by reiterated Prayers, and Supplications, he overcame all the obſtacles that oppos'd the accompliſhment of his Holy Deſires.

The *Eſclavonian* and *Ruſſian* Tongues which thoſe two Miſſionaries underſtood perfectly, together with the *Turkiſh* and *Tartar*, which Father *Barnaby*, and my ſelf ſpoke ſufficiently, enabled us to croſs all *Siberia*, and all the Great *Tartary*, to the Confines of *China*, without wanting any foreign

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foreign Interpreters, which was the reason for which we engag'd *Poland* to enter into our design, and to joyn with us in order to discover that passage with ease, which in the sequel would have prov'd so much the more easie to all our Society, by reason that it seem'd to secure us a Communication with the most distant Countries in the World.

The happy disposition I met with on the side of the *Polish* Fathers in Order to promote the word of God, was no sooner known in *France*, but they labour'd with all the speed imaginable to obtain us all the assistance they judg'd proper to facilitate more and more the execution thereof.

Father *Barnaby*, who knew better than any Man what was necessary for the discovery of the new way we were going to attempt, took care to provide abundance of Trinkets, and a world of excellent Remedies, in order to present them to those *Tartarian* Princes, whose Protection we should stand in need of: He was likewise provided with all manner of Mathematical Instruments to observe the Longitudes of the different Countries through which we were to pass; in a word, he was furnish'd with all things that could render our Journey of use to Religion, and Sciences.

Being

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Being thus provided with all things, besides the King's Recommendations, he repair'd to *Roan*, there to imbark with a young Jesuit who had only enter'd himself in the Society, in order to dedicate his Life to foreign Missions.

Father Barnaby *embarks at* Roan, *in order to joyn us in* Poland.

In the mean time, as the season of the Year was far spent, it being then about the middle of *November*, I thought fit to depart from *Warsaw*, where I had spent the best part of the Year, to go to *Dantzic*, there to tarry for my Companions, with whom I hop'd to reach *Moscow* before the end of Winter. But God Almighty's Providence, whose Judgments are unfathomable, having suffer'd the Vessel in which our dear Conductor was imbark'd, to miscarry, put me to a new Trial, and by that Affliction, the most sensible that ever I underwent, dispos'd me to a great many others to which I was expos'd in the sequel.

He is Shipwreck'd with his Companions upon the Coast of Norway.

Although this fatal Accident happen'd while I was at *Dantzic*, where I had some secret presages of it; I was not certainly inform'd therewith till some time after, which hinder'd me from taking such speedy measures as were necessary to repair so great a Loss.

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I endeavour to renew our design, notwithstanding our measures were absolutely broken by so considerable a loss.

Loss. Notwithstanding the violence of my Affliction at the Confirmation I receiv'd of it from *France*, *Amsterdam*, and *Hamburg*, I resolv'd not to droop, and God Almighty inspir'd me with Courage enough to renew a design which had cost us so much Labour, and which nothing but the motive of his Glory could induce me to persist in, considering all the oppositions we had met in it.

The truth is, I found my self more at a loss than ever; the fatal Shipwrack of our Companions had also depriv'd us of all the assistance they brought us. The ill reception the Ambassadours of *Muscovy* had receiv'd in *France* through their bad Conduct, made us fearful of an ill success at the Court of *Moscow*, where they are us'd to Sacrifice all to their resentment: The seeds of the War which *France* has since wag'd against *Germany*, with whom the *Czars* had lately made a League, began already to allarm *Muscovy* All this, I say, seem'd to thwart our Project, and to break all the Measures we might have taken at a more favourable time. However I did not give over my hopes, tho' I had but little prospect for any, and I began to act with the more confidence, by reason that I was then convinc'd of the vanity

vanity of Human Succours, which I had been deceiv'd in, in ſo many different occaſions.

I leave Dantzic *to repair to* Grodno, *where the Diet was held, in hopes to find ſome aſſiſtance there.*

While I was at *Dantzic* poring upon our misfortune, the Diet of *Poland* was held at *Grodno*, which is a ſmall City in *Lithuania*, whither Count *Syri*, whom I ſhall ſhortly ſpeak of, was gone to endeavour to obtain the Embaſſy of *Perſia*, (where he had formerly been with the ſame Character) from the King, and the Aſſembled Republick, in which he expected to meet greater advantages for *Chriſtendom*, than thoſe he had been able to manage 'till then with the *Cha*.

Whereas he had been extraordinary kind to me during my abode at *Moſcow*, where he arriv'd ſoon after us, I thought he might prove of great uſe for the re-eſtabliſhment of our Affairs, the rather becauſe he had always appear'd to me a great Votary to our Society, and that he was very deſirous to be known to our Monarch, whoſe Vertues he publiſh'd every where, with as much affection as if he had been the moſt Loyal of his Subjects, or moſt Zealous Miniſter.

The Travel from Dantzic *to* Koningsberg *perform'd upon the* Frozen Sea.

In hopes of his aſſiſtance, I left *Dantzic* in the beginning of *February*, and after eight hours march upon the *Haff*, or

or *Golf*, which is form'd by the *Baltic-Sea*, which was frozen at that time, I arriv'd at *Koningsberg*, which is the Metropolis of *Prussia*, about 24 German Miles from *Dantzic*.

A Prodigious number of Sledges upon the Weisel in the Winter time.

Had I been less concern'd than I was for the fatal end of my Companion, I should certainly have been delighted as well as all other Foreigners who are not us'd to Travel upon the Ice, with the prodigious multitude of Stately Magnificent Sledges, which cannot be express'd, wherewith the *Vistula* was cover'd; for notwithstanding my thoughts were wholly taken up with our misfortune, I was diverted by that Spectacle, which was agreeable to the beholders, as pleasant to those that are in them.

This Machine is not unlike a Triumphal Carr, drawn by one Horse, that runs full speed without being hardly tired; the which notwithstanding the swiftness of its Course, causes no other movement than what is necessary to convince People that they do not stand still.

I make some stay at Koningsberg, at the request of the Catholicks, who are numerous there.

Altho' it was very necessary for me to arrive at *Grodno* before the breaking up of the Diet, I was oblig'd to stop some days at *Koningsberg*, to indulge the Devotion of several

ral Catholicks, whom Commerce had drawn into that City, which belongs to the Duke of *Erandenburg*; where they had not the free exercise of their Religion.

Having Sacrifio'd to them part of the time I design'd for other uses, I endeavour'd to repair it afterwards by an extraordinary diligence, not to lose the occasion of recovering our Affairs, which were in a desperate Condition.

I arrive at Grodno, *a small City in* Lithuania, *while the Diet was held there.*

I fortunately met at *Grodno*, where all the Nobility of *Poland* was assembled at that time, with all the Persons that were most like to assist me, and to draw me out of Trouble, particularly the Marquess of *Bethane*, whose Protection I rely'd very much upon, and Count *Syri*, whom I came on purpose to meet there, being persuaded, that I should easily ingage him to enter more particularly into my Projects.

Having acquainted them both with the misfortune of our Missionaries, and found that they were really concern'd at it, I conceiv'd new Hopes for the reviving of our ancient Project, or to contrive a new one upon a better foundation, and perhaps more advantageous than before.

Whereas the Deputies the Court of *Moscovy* had sent to the Dyet of *Poland*, according to Custom, had mention'd on several

Occasions

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Occasions the discontents of their Ambassadors, who were lately return'd from *France*, and that besides they underhand spread a Rumour of a Combat between the *Czars*, and the Emperour of *China*'s Forces, in which they pretended two Jesuits had been taken by the *Muscovites*; I concluded from thence, that those Reports were fore-runners of the Refusal they design'd to make us of a Passage through *Siberia*, altho' they had promis'd it solemnly.

Monsieur de Bethune *writes to Prince* Gallichin.

But, to be the better satisfy'd, and to avoid any cause of reproach to my self in the new measures I was resolv'd to take, I desir'd Monsieur de *Bethune* to sound Prince *Gallichin* upon that Subject, whereupon he writ the following Letter to him, to which he receiv'd no Answer, they being resolv'd to cross our Project.

SIR,

A Copy of his Letter.

THE *Most Christian King my Master, being desirous to send some Jesuits his Subjects to* China, *there to Preach the Gospel, and to fill up the room of those Fathers whom Age has render'd incapable of performing the Functions of their Calling, has thought no way so proper as to send them through* Muscovy. *The Alliance that is contracted between*

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tween the two Empires, the which has been lately renew'd in the last Ambassy your August Masters have sent into France, *being added to the obliging manner wherewith your Highness receiv'd the two Missionaries that return'd from* Persia *last year, have engag'd His Most Christian Majesty to prefer that Road to all others, tho' never so secure, or Convenient. That Great Monarch therefore hopes that the* Czars, *and your Highness in particular, will honour the Fathers that shall pass through* Muscovy *with your Protection, and that you will be pleas'd to grant them all the assistance they may stand in need of to Travel securely through* Tartary, *and other Countries, they will be oblig'd to cross.*

As for my own part, having ever had a particular Respect and Veneration for those Zealous Missionaries, and for their Society, and being very Sollicitous to ease the difficulties of so long and so penible a Journey, I take the liberty to apply my self to your Highness, in whose Power it is to procure them those advantages; and to recommend them to you in a particular manner. I shall think my self infinitely indebted to you, if you will do me the favour to inform me what Suretics or Measures they ought to take be-

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fore their setting out. I expect your Answer with impatience, and am

Sir,

Your Highnesses, *&c.*

BETHUNE.

Prince Gallichin's *silence obliges me to take new Measures.*

I easily concluded from that Ministers affected silence, that there was no hopes of entering into Great *Tartary*, through *Siberia*, which we had flatter'd our selves with 'till then; and that we should be oblig d to think of another Road that had no dependance on the Capricio's of the *Muscovites*, who never grant any thing, especially to Strangers, unless compell'd to it by force, or interest.

This made me apply my self to Count *Syri*, who having obtain'd the *Persian* Embassy at that Dyet, was capable to protect us in *Muscovy*, which he was shortly to go through, and afterwards to open a secure easie way for us by the Credit he had gain'd in several parts of the *East*, as far as the Kingdom of the *Yousbecs*, which is the entrance into *Tartary*, which above all we were desirous to discover.

This

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This Ambassador who was Originally an *Armenian*, was carry'd very young into *Portugal*, his Family having been involv'd in some Misfortunes, where he was bred among the King's Pages, 'till he was about Eighteen or Twenty years of Age. As soon as he began to know himself, he was possess'd with a desire of Travelling, which is so natural to all those of his Country, and to advance himself in the World by means of the *Asiatic* and *European* Languages which he had learnt with an extraordinary application. To which end, having obtain'd very advantageous Letters of Recommendation from Their Majesties of *Portugal*, to several Persons of Quality in most Kingdoms, he Travel'd through *France*, *Italy*, and *Germany*, and finally arriv d in *Poland*, where he soon made himself known both by his Wit, and his agreeable Behaviour, which did not in the least savour of a Stranger.

His Employments.

The King of *Poland* who was then about sending an Ambassador to the *Port* about Affairs of Consequence, made use of Count *Syri* on that occasion, because he spoke both the *Turkish* and *Polish* Tongues, and oblig'd him to accompany his Ambassador to *Constantinople*. The Court was very well pleas'd with his Services on that occasion; and for an acknowledgment sent him soon after to *Moscow*, and afterwards into

Persia, where he discharg'd the Trust repos'd upon him incomparably well.

Finally, the War which the Emperour, the King of *Poland*, and the Republick of *Venice* have wag'd against the *Turk* for seven or eight years last past, having induc'd these Princes to send an Embassy to the *Cha*, to sollicit him to enter into their League, and to make him sensible of the advantages he might draw from thence to recover such Places of his Empire as the *Ottomans* had formerly taken from him; Count *Syri* was likewise chosen for that important Negotiation, and sent to that Emperour with the Quality of Plenipotentiary from the Pope, and all the Princes of the League. As all those Honourable Imployments serv'd to fix his Reputation in all those Courts, where he always made a very considerable Figure, they also prov'd very profitable to him: For whereas the Embassies of *Europe* are only honourary, those of the *East* are as Profitable, as Honourable.

The Embassy of Persia *is very advantageous to those that perform it.*

That which contributes most to render those Commissions advantageous, is the Trade of the *Levant*, which the *Europeans* are so fond of; the which is easily and safely perform'd by those who are in the Retinue of an Ambassadour; who besides his having all his Charges born, either in Money, or otherwise,

therwiſe, as ſoon as ever he enters upon the Territories of the Prince he goes to Treat with, until he gets out of them again, is never liable to any Duties whatever.

For that Reaſon, the Merchants, whether *Muſcovites*, or *Armenians*, are very Sollicitous for thoſe Occaſions, and are very grateful for the advantages they receive by the Protection that is given them.

The Zeal Count Syri expreſs'd in all his Embaſſies for the Catholick Religion.

Altho' Count *Syri* was not inſenſible to Intereſt in the ſeveral Embaſſies the King of *Poland* Honour'd him with, I muſt needs declare to his praiſe, that he apply'd himſelf as much to maintain thoſe of Religion, and of his Prince, as he did his own.

The Boldneſs he diſcover'd more than once at *Iſpahan*, and elſewhere, in taking away from the Infidels, unhappy Chriſtians who had been ſo weak as to renounce their Faith, is ſufficiently known to all the Miſſionaries that are diſpers'd in *Perſia*; and I my ſelf know how haughtily he us'd ſome of the Prime Officers of the Court, who made him Propoſitions in the *Cha*'s Name, which perhaps would have ſhaken a Heart leſs poſſeſs'd with Chriſtianity than his was.

This ſincere Zeal for the Catholick Faith, induc'd him to ſettle a Reſidence of Miſſionaries at *Schamaki*, to labour towards the

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Conversion of the *Armenians*, and other Schismatick Infidels, which Trade drew in shoals into that City.

The same Zeal likewise induc'd him the last time he was sent into *Persia*, to desire the King of *Poland* to Authorize his Design of procuring Settlements for Apostolick Labourers throughout the whole extent of the *Cha's* Empire, where any hopes should be found of labouring successfully towards the Saving of Souls, of which he carry'd many along with him into the *Levant*, who have since dispers'd themselves in all parts, where they expected a proper Harvest.

Sincere Piety of Count Syri.

But, as sincere as his Zeal appear'd to me, I should not have regarded it, had it not been accompany'd by a Conduct equally regular, and edifying; and indeed I may affirm, after having made it my business to study him with all the application imaginable, that I never observ'd any thing in him but what was very honourable, and worthy of a good Christian. He has done me the favour to discover his most secret Thoughts to me, and to make me the depository of his Conscience for a whole Twelvemonth, and that knowledge he has given me of his heart, obliges me to declare that I have seen but few Persons of his Character more devoted to God, or who apply'd themselves more fervently to their Salvation.

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vation. He confess'd himself regularly once a Month, and approach'd the Holy Table as often; and that always with such lively marks of Faith, and with such a deluge of Tears, that it would have inspir'd the most insensible with Devotion.

Tho Count *Syri* is hardly known in *France*, I nevertheless think my self oblig'd, as well out of a sincere desire to publish the Truth, as out of gratitude, to give this Testimony of his Vertue, since that besides his having gain'd the esteem of all those that knew him by his Merit, I am particularly indebted to him for considerable Obligations: For besides his Generosity at *Astrakan*, where he offer'd to pay our Ransom himself, to redeem us out of the hands of the *Calmoucs*, being inform'd that we had been taken by them in crossing the *Volga*, he express'd so much Zeal afterwards for the furthering the execution of our design, which the loss of Father *Barnaby* had quite overthrown, that I cannot forbear incerting in this place the obliging Endeavours he made at my request, to secure the success thereof.

I propos'd to him to conduct us into China, *and to desire Letters from the Court of* France *to that end.*

Being convinc'd by all the favours and kindnesses I had receiv'd from him during my abode in *Poland*, that I might rely upon and trust him, I freely propos'd my whole de-Designs to him, being certain

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that he would approve them, by Reason that they were suitable to his own Inclinations. Therefore I told him, that since he desir'd to make himself known at the Court of *France*, he could never hope for a more favourable occasion to succeed therein, than that which offer'd it self at that time; and that none being so capable to assist us as himself, as well by his Credit, as by his being particularly vers'd and acquainted with the Countries and Languages, in the discovery of the grand *Tartary*; I made no doubt but our great Monarch, would willingly employ him in that great Enterprise, and grant him all the advantages he could desire, to acquit himself worthily of a Commission so useful to Religion.

He accepts my Offer, and writes to the R. F. de la Chaise.

He desir'd some time to consider my proposals, and after a Months deliberation, he yielded to my desires, and writ the following Letter to the R. F. *De la Chaise*, to desire him, to intercede for him with his Majesty, to accept his Zeal for his Service.

Most

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Most Reverend Father.

I Have been inform'd by Father Avril, *how much his most Christian Majesty Interesses himself in the Design of discovering a more secure and easier way by Land into* China, *than any that have been attempted hitherto by Sea, and through the* Indies. *My earnest desire to contribute on my side towards the Success of so great a Work, which is certainly worthy the great Soul of the most Generous, and most Christian of all Monarchs, induces me to acquaint you with my Zeal, for the endeavouring to establish the Honour of God, and the Glory of his Majesty, in the Execution of this Heroick Enterprise.*

Count Syri's Letter to the R. F. De la Chaise.

Whereas the different Negotiations in which I have been imploy'd, both in Muscovy, *and* Persia, *have given me occasion to make my self known at the Court of the* Czars, *as well as that of the* Chà, *where the King of* Poland *is sending me at this very time his Plenipotentiary; I imagin'd that your Reverence, who is without doubt, one of the main promoters of this Expedition, would not be displeas'd at the profer of my Services with those Princes, in order to obtain, for those Fathers of your Society, who are de-*

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stin'd for China, *all the help and assistance, they stand in need of, to succeed in that design.*

It is true, that the way of Siberia *and the great* Tartary, *which they design'd, is the shortest of all; but it is to be fear'd, that the discontent of the Ambassadors, which the* Czars *have lately sent into* France, *being added to the actual War, they are ingag'd in against the* Chinese, *will serve as a pretence for those* Princes *to refuse the passage that is desir'd of them. For those Reasons I presume to tell your Reverence, that the way through the Kingdoms of* Yousbec *and of* Thibet, *seems more advantageous to me than the first; and I am persuaded, that abundance of People might be found in those Countries, that would receive the True Faith.*

I know that Father Barnaby *was resolv'd to follow this way, and I have all along told Father* Avril *that it was the safest. I am known in those Kingdoms, and I know, that the Ambassadors of those* Princes, *whom I have seen at the Court of* Persia, *have spoken favourably of me to their Masters. This is the Reason for which I offer my Service, through the intermission of your Reverence, to his Most Christian Majesty, to conduct the Fathers my self into* China, *from whence I design to return by the way of great* Tartary *and* Muscovy, *and thereby to make a discovery of the two Roads, the knowledge of which*

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which, will be of great use for the establishing of a Commerce so useful to the Christian Religion.

In case his Majesty will be pleas'd to accept the tender of my most humble Services, I only desire the Character of Envoy to the Emperor of China, *to be able to cross those vast Countries with Honour, and to make my Services more useful to the Church, and to your Society, which I have ever had a great respect for. I have desir'd Father* Avril *to write about it to the R. F.* Verjus, *Director of the Missions of the* East, *and to acquaint him particularly with my intentions upon that Subject. In the mean time, I desire your Reverence to be perswaded, that none can be more Respectfully than my self,*

Most Reverend Father,

Your most humble and

most Obedient Servant,

SYRI.

Our

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The King accepts Count Syri's offers, and causes the Letters he desires to be expedited.

Our Superiours being very much at a loss by Father *Barnaby*'s Death, and the loss of all that they had sent by him, joyfully accepted the Expedient we propos'd to them, and easily obtain'd his Majesty's consent, who being convinc'd by the Example of the Illustrious M. *Constance*, that one may sometimes confide in a Stranger, and being moreover inform'd from several parts with Count *Syri*'s Excellent Qualifications, caus'd such Letters as he desir'd, to be expedited, to the Kings of *Persia*, of the *Tousbecs*, and of *China*.

All these Letters being written after one and the same way, I shall only insert the last here, both to shew our King's indefatigable Zeal, for whatever relates to the Glory of God, and to publish the great Obligations he has Honour'd us with, in seconding our design so Generously, and in so effectual a manner.

The King's Letter which Count Syri *was to carry to the Emperor of* China.

MOst High, most Excellent, most Puissant, and most Magnanimous Prince, Our Dearly Beloved Good Friend, may God increase your Grandeur with a happy end. Being inform'd, that your Majesty, was desirous to have near your Person, and in your Dominions,

Dominions, a considerable number of Learned Men, very much vers'd in the European *Sciences, we resolv'd some Years ago, to send you six Learn'd Mathematicians Our Subjects, to show your Majesty what ever is most curious in Sciences, and especially the Astronomical Observations of the Famous Accademy we have establish'd in our good City of* Paris: *But whereas the length of the Sea Voyage, which divides Our Territories from Yours, is lyable to many accidents, and cannot be perform'd without much time and danger: We have form'd the design, out of a desire to contribute towards Your Majesties satisfaction, to send you some more of the same Father Jesuits who are Our Mathematicians, with Count* Syri, *by Land, which is the shortest, and safest way, to the end they may be the first, near your Majesty, as so many Pledges of our Esteem and Friendship, and that at the return of the said Count* Syri, *we may have a faithful account of the admirable and most extraordinary Actions that are reported of your Life. Whereupon We beseech God, to augment the Grandeur of Your Majesty, with an end altogether happy. Written at* Marly, *the 7th of* August, 1688.

Your most Dear, and Good Friend,

LEWIS.

While

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Father Beauvollier *comes to join with us in* Poland.

While these new advantages were preparing for us in *France*, to make amends for those we had unfortunately lost, I heard with a great deal of Joy, that one of the Missionaries who was design'd to accompany Father *Barnaby* was happily sav'd, he not coming to *Roan* till some days after his departure, and that he was coming by Land to me in *Poland*. It would have been a great pity to have lost at once two such Excellent Men. If I had the same liberty to speak of Father *Beauvollier*, whom Providence has Sav'd by a kind of Miracle, as of the first whom Death has unfortunately Ravish'd from Us, I should joyfully publish the things I have seen him do while I had the satisfaction to Travel in his Company, and if I may be allow'd to draw happy presages from the sequel of his Apostle-ship, by the marks of the Heroick Zeal he has demonstrated in the beginnings, I will be bold to say, that he will prove one of the most Illustrious Instruments to advance the Glory of God.

Father Barnaby's *Character.*

As to what relates to Father *Barnaby*, whom I may speak of at present, without fear of being suspected of Flattery, I am oblig'd to declare out of Justice to his Memory, that he was one

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one of the most accomplish'd Missionaries, perhaps that ever travell'd into the *East*. He had a surprizing faculty of Learning Languages, and an undaunted Courage to go through the greatest dangers.

Physick is of great use in foreign Missions.

He had apply'd himself to the Study of Physick, altho' he had no inclination to it, being fully perswaded by experience, that it was one of the best means to succeed in his Functions, among People that only receive Eternal Truths, according as they receive Temporal Benefits. He us'd it effectually in two Missions he establish'd, the one in *Curdistan*, and the other in *Armenia*, where his quality of *Physician* gave him more Credit than the most Authentick Credentials could ever have done; and by vertue of that Science in which he had acquir'd a great deal of Skill, he Baptiz'd a great number of Children, who soon after departed to increase the number of the Angels.

Among all his Successes, God put him to many Trials, and made him tast the Fruits of that Cross which he Preach'd with so much Zeal. He was strip'd several times by the *Arabians*, and the *Curdes*; while he was Labouring for the Conversion of the *Jasidies*, he had the happiness of being twice Imprison'd for maintaining the Cause of *Jesus Christ*, and was often Abus'd, and Cudgel'd for the Glory of his Name: In fine,

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fine, to sum up all in one word, he generously ended the Sacrifice of his Life, abandoning himself as he did, to the excess of his Charity, which far from being extinguish'd in the Waters that swallow'd him up, became the more fervent and purer, in order to deserve, as we have reason to believe, that Recompence which God promises to all those who expose and lose themselves for his sake.

I depart from Grodno, *after the breaking up of the Diet to meet Father* Beauvollier *at* Warsaw.

The Diet of *Grodno* breaking up much about the time I receiv'd notice of Father *Beauvollier*'s arrival in *Poland*, I repair'd to *Warsaw* to receive him, and to take certain Measures with him for the execution of our Project. We both arriv'd there much about the same time; and I cannot tell which of us receiv'd more Joy at our meeting, after having formerly laid the foundation of the same design, which brought us so happily together again.

After some days repose, which he stood extreamly in need of to refresh himself of the Fatigues of his Journey, and to apply some remedy to the swelling of his Legs, occasion'd by the excessive Cold he had endur'd in crossing *Holland*, *Germany*, and *Prussia*, we apply'd our selves jointly to instruct those of our Nation, until our departure, which Count *Syri* had appointed to be about

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about the latter end of *August*, by reason that the Instructions for his Embassie were not ready yet, and that he could not receive the dispatches he expected from the Court of *France* till about that time.

The occasion of Count Syri's Embassie is made use of to send Missionaries into the Kingdoms of Iveria, *of* Mingrelia *and* Persia.

In the mean while, whereas our Superiors design'd to take the advantage of Count *Syri*'s Embassy to send several Missionaries safely into *Persia*, we receiv'd Orders to take some along with us from *Poland*, besides those two they had already granted us for *China*. The Superiors of that Kingdom, who were sensible, that our Provinces of *France* had very much drein'd themselves, to supply the Missions of *China* and of *Siam*, which had been lately establish'd, were so much the rather inclin'd to second our design, by reason that they were inform'd at that very time that the Prince of *Iveria* desir'd to have some Learned Jesuits in his Territories, the Government whereof, he was going to reassume again, after some Years absence.

The History of Prince Archilla, *King of* Iveria, *and* Mingrelia.

This Prince, whose Name is *Archilla*, had made himself a *Mahometan*, altho he was Originally a *Georgian*, for the peaceable injoyment of the Kingdoms of *Iveria* and

Mingrelia,

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Mingrelia, which were his by right. The *Châ* of *Persia*, to purchase whose favour he had chang'd his Religion, was pretty favourable to him in the beginnings, and tho' he afterwards return'd to his former Christianity, he did not torment him near so much, as he did other petty Kings his Vassals. But his insatiable Lust for Women, inclin'd him at last, no longer to have any of those regards he had formerly had for him; for being resolv'd at any rate, to Injoy that Unhappy Prince's Wife, whose Beauty had been very much commended to him, he troubled him as much afterwards, as he had been kind to him till then.

At first, he us'd fair means to obtain his Desires. From Mildness and Promises, he proceeded to Threats, and from that to open Force and Violence; insomuch, that *Archilla*, who was not strong enough to oppose the Forces which the *Châ*, being full of indignation at his refusal, had caus'd to advance to take him, was oblig'd to fly with the Princess his Wife, to the Confines of his Kingdome, which were most distant from *Persia*; but they did not remain long in quiet there: For the Emperour being more Inamour'd than ever, having cunningly ingag'd the Grand Seignior on his side, whose Territories are adjoining to the King of *Iveria*'s, on that side towards the Black Sea, obtain'd some Forces from him

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him which easily surpris'd that fugitive Prince, and conducted him to a Castle belonging to the *Turk*, where he was kept a while.

The Princess of Iveria *marches at the head of some Gentlemen to rescue her Husband out of Prison.*

In the mean time the Princess with whom they would keep some measures, lest the thing should make too much noise, being strangely exasperated by a proceeding so violent, without losing time, assembled some Gentlemen her Subjects, with whom she forc'd the small place where her Husband was kept Prisoner, and notwithstanding all the resistance the Souldiers could make, carry'd him away, and put him at liberty. After this bold Action, they were both sensible, that they could no longer tarry in their Kingdom, without exposing themselves to an inevitable ruin. Therefore having abandon'd their Kingdoms to the mercy of the two Princes, of whom they are, as it were, Tributaries, they sought a Refuge in *Muscovy*, where they were very well receiv'd by the *Czars*, who having assign'd them a Palace in the Metropolitan of their Empire, have maintain'd them there about three years with a pretty deal of magnificence.

At that time Prince *Archilla* discover'd the happiness of those Soveraigns who have Christian Subjects. The Extraordinary respect

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ſpect the *Muſcovites* pay their Emperours, whom they look upon as being real Divinities, convinc'd him fully that the Chriſtian Religion which he had abandon'd to aſcend the Throne, preferably to all others, inſpires thoſe Sentiments of Veneration that are due to a Lawful King; for which reaſon, being very much ſollicited by his People to return to his Kingdom, in which they promis'd to defend him againſt the King of *Perſia*, with whom they were not very well ſatisfy'd, he made great applications to the Patriarch of *Moſcow*, to obtain ſome Miſſioners from him, upon whoſe Zeal he depended very much for the ſafety of his Reſtoration.

He deſires the Patriarch of Muſcovy *to get him ſome Miſſionaries.*

Being perſwaded that the abſolute dependance he had obſerv'd in all the *Muſcovites*, in relation to their Great Dukes, was an effect of the Unity of the Religion that is profeſs'd in all their Dominions, he thought that if he could once put things upon the ſame foot in *Iveria*, and *Mingrelia*, where there are ſeveral different Sects, he might make himſelf as Independant as they were, and make uſe of the Loyalty and Affection of his Subjects, whom he was in hopes of reducing all to one and the ſame Faith, as of a ſtrong Bulwark againſt the attacks of all the Neighbouring Princes. But he miſtook the Genius of the Patriarch, in asking

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asking him for Evangelical Labourers. There was not one to be found in all *Muſcovy*, tho' it abounds ſo very much in Prieſts. After his refuſal he apply'd himſelf to the *German* Jeſuits who were at *Moſcow*, who made no ſuch difficulty of getting ſome for him, as the Patriarch had done, whoſe inſenſibility prov'd more advantageous to that Prince, than his Zeal would have been.

Some Jeſuits are deſtin'd out of Poland *for the Miſſion of* Iveria.

Upon this Occaſion, ſome *Poliſh* Jeſuits aſſociated themſelves with us, to paſs into *Perſia*, in Count *Syri*'s Company, who having receiv'd all the Expeditions for his Embaſſie, left *Warſaw* at the beginning of *September*, in order to reach *Moſcow* about the time that the Ice and Snow render the Road of *Aſtrakan* agreeable, and convenient.

We advance to the confines of Muſcovy.

We advanc'd as far as the Frontiers of *Lithuania*, where we had appointed a Rendezvous to the reſt of our Companions who were diſpers'd up and down, and who had ſent us word they would be there at the appointed day: Yet what-ever precautions we had taken, he whom we wanted moſt was not there; we tarry'd ſome days for him, and Count *Syri*, notwithſtanding the numerous attendance he was oblig'd to carry along with him, vouchſafed

safed to stop to afford him time to come up to us, but in vain, for we heard that that Father whom we were loth to lose, was fallen Sick at *Vilna*, and that he was not in a Condition to follow us.

This Accident troubled us so much the more, by reason that the Missionary we wanted was one of those that were most serviceable to us; besides, he had all the Mathematical Instruments, and several other Curiosities that had been sent us out of *France*, in the room of those things the Sea had depriv'd us of.

However, there was no other Remedy than to beg of Count *Syri*, whom in reason we could not stop any longer, nor expose our selves to so much Charge, to give me leave to repair to *Vilna*, there to take up our Sick Brother in case he were any thing better, or at least to fetch our Mathematical Instruments, while he went forward himself as far as *Smolensko*, where I knew he would be so kind as to tarry for us, in case he did not find the *Muscovites* inclin'd to receive us.

This Resolution being approv'd of, I repair'd with speed to *Vilna*, and Count *Syri* advanc'd slowly towards *Muscovy*, and arriv'd at *Smolensko*, where the Governour, who was a Man of Honour, receiv'd him incomparably well, and promis'd him to be very kind to us upon his account, and to furnish

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furniſh us at our arrival with Guides, and what-ever ſhould be neceſſary to follow him.

Count *Syri* being ſatisfy'd with the Civilities of that *Vaivode*, continu'd his March towards *Moſcow* with our other Companions, being perſwaded that when-ever we ſhould appear, we ſhould be favourably receiv'd, and as ſpeedily diſpatch'd, as he had aſſur'd me we ſhould, by his Letters.

My Journey to *Vilna* prov'd uſeleſs; for the Perſon I went to ſeek there, being recover'd ſooner than he expected, went from thence the very day I arriv'd there: However, I overtook him fortunately at *Minsko*, which is one of the moſt conſiderable Cities in all the black *Ruſſia*, about 30 *German* Miles from *Vilna*; after which we croſs'd the huge Foreſts that lye between *Minsko*, and *Cazin*, which is the laſt City of *Poland* on the Frontier of *Muſcovy*, where a little Brook divides the two Countries.

Abundance of Bees in the Foreſts of Lithuania.

In that Journey I had the ſatisfaction to ſee that prodigious quantity of Bees, which compoſes part of the Wealth of the *Lithuanians*. I cannot imagine by what Inſtinct thoſe Animals chuſe thoſe obſcure Parts, ſince *Virgil* orders them to be placd with ſo much Circumſpection; but there are few Foreſts on that ſide, where one does not find many Swarms of them;

them; that which in my opinion draws them thither, is the conveniency of the Hives they find ready made in the hollow of the Trees, where they could not be safe, were not care taken to secure them from the Bears.

The Bears wage a cruel War against those Animals.

Those Cruel Beasts, that are passionate Lovers of Honey, are very troublesom to the Bees, and prejudice the Peasants for whom they work considerably. However they, secure them by making a kind of Fence round about the Trees they are in, with Spikes at top of them, or by covering the hole they come in at with several Branches of Thorn, which without stopping their passage, secure them from the cruel Enemy that persecutes them.

As the Forests of *Lithuania* furnish the Inhabitants with Honey, and Wax, they also yield them abundance of Skins, and Furs. Elks, Foxes, and Bears are as common there as in *Muscovy*, and would the *Polanders* make War to those Animals as the *Muscovites* do, they would soon take away part of their Neighbours Trade.

Bears are friends to Men.

The Objects that offer themselves to Travellers, being commonly the Subject of their Discourse, seeing a Bear pass before us, I enquir'd about several curi-

ous

ous things relating to that Animal. I heard in the firſt place, that as wild as he appears to be, he is Naturally a Friend to Man. Beſides, the Example of the Child that was Suckled by a Bear in the time of the Late Queen of *Poland*, *Louiſe Maria*, I was aſſur'd that the ſame Prodigy happens often, and that Children are often found in their Caves without the leaſt hurt, tho' they have lain there ſeveral days. They alſo ſhew'd me the Academy where they are manag'd, before their being led through the Cities of *Europe*, as they commonly are. It is a Town call'd *Samourgan*, where they are taught what we ſee them practice with ſo much dexterity, and as it were Judgement.

How Bears commonly paſs the Winter.

But that which appear'd moſt ſurprizing to me, and which I cannot forbear relating, is the manner how thoſe Animals commonly paſs the Winter. They pretend that about the beginning of that cruel Seaſon, before the ground is cover'd with Snow, they nibble a ſort of Herb, which ſtupifies them to that degree, as caſts them into ſuch a profound Sleep, that they remain altogether inſenſible for ſeveral Months of the Year: They told me moreover, that the Vertue of that Herb had been diſcover'd almoſt in the ſame man-

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ner, the Coffee-Herb had been obſerv'd, the effect of which is contrary to this.

A Peaſant of *Lithuania* going about the beginning of Winter to viſit his Bees, perceiv'd a ſhe Bear with three or four young ones coming under a Tree, a top of which he was got; he imagin'd at firſt ſhe had only brought them to that Place, to give them a ſhare of the Honey ſhe expected to find in the hollow of the Tree he ſtood upon. In this opinion, which made him much more apprehenſive for his Life, than for his Swarm, he ſtudy'd carefully all the motions of the Bear, fixing his eyes conſtantly upon her; however, he recover'd his Spirits a little, ſeeing her imploy'd under him, in pulling up a kind of Herb ſhe often preſented to her young ones, after having eaten ſome her ſelf. But his fear vaniſh'd quite, when he perceiv'd that little Flock retire into the Wood the ſame way it came. He came down a little after, and being curious to know what Herb it was that had invit'd the Animal, that had frightned him ſo much to that place, he gather'd ſome of the Leaves of it, which he chew'd going home. He had no ſooner done ſo, but he found himſelf ſeiz'd with ſuch a drowſineſs, that being no longer able to ſtand, he laid himſelf down upon a Hay-cock to ſleep.

In the mean time his Family being allarm'd at his ſtay, of which they could not gueſs

gueſs the Cauſe, went in ſearch of him. Some days after they found him in the aforeſaid place, but ſo faſt aſleep, that all the Cries, Shakings, and Agitations they tormented him with for a long while, could hardly awaken him. However, they did awake him at laſt with a great deal of Torment; and then he inform'd them with the Cauſe of the obſtinate drowſineſs that had ſeiz'd him, which he found to be the effect of the Herb he had diſcover'd.

As to this Story, which People are free to credit, or to reject, it is not improbable but that Simples may be found yet ſtronger than Opium, the Vertue of which is ſufficiently known in the World: And ſince God has given to all Animals whatever is neceſſary for their maintenance, and for the preſervation of their Being, why may not he as well have imparted to the Bear, which is no leſs the work of his hands than the Hart, or Lyon, the knowledge of an Herb that may ſupply the Prey, the Cold and Snows deprive him of during the Winter.

The Muſcovites will not permit us to enter into their Territories.

Our firſt Care at our arrival at *Cazin*, was to ſend an Expreſs to the Governour of *Smolenska*, according to the Orders I had receiv'd from Count *Syri*, to give him an account of our arrival, and to deſire him to remember his promiſes to the Ambaſſador

from whom we had been separated by an unexpected accident. Notwithstanding this *Vaivode*'s being very much a *Gentleman*, he durst not answer us, having receiv'd positive Orders from the Court, to oppose our entrance into *Muscovy*. What ever pressing instances Count *Syri* made to Prince *Galitzin*, to give us leave to come speedily up to him, to continue his Voyage, which he could not do without us, that Minister amus'd him with fair words, assuring him that he had sent an Express to fetch us, and to bring us a Passport from the Court, without which we could not move. But notwithstanding all this, and all the Interest that could be made from all parts, the *Muscovites* had determin'd and were resolv'd to refuse us, not only the passage of *Siberia*, which we had formerly requested of them, but also the entrance into their Territories.

An Envoy from Poland takes us along with him to Moscow.

However in spite of all their precautions, and the vexations they made us indure for three weeks together, during which time, they left us at *Cazin* without any Answer, Providence offer'd us an occasion to reach *Moscow*, which prov'd so much the more welcome to us, by reason that we had languish'd long, in the uncertainty of what we had to hope or fear. A *Polish* Gentleman, nam'd

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nam'd *Lazinski*, paſs'd through *Cazin* while we were there, going to *Moſcow* with the Character of Envoy from the King of *Poland*. He freely offer'd to Conduct us to *Moſcow*, and leſt the *Muſcovites* might put us to any trouble, he told them we were his Chaplains, as indeed we were during all the Journey, in which we ſhould not have had the ſatisfaction of ſaying Maſs, had not we been in his Company.

The Muſcovites, *having notice of our March, order Count* Syri *to depart immediately from* Moſcow.

The favour we receiv'd from this *Poliſh* Miniſter, irritated the Court of *Moſcow*, and it was not long before they expreſs'd their reſentment of it to us. They began by taking away from us our main ſupporter, upon whom we had grounded all our hopes for the ſucceſs of our Enterprize, I mean Count *Syri*, whom they oblig'd to depart from *Moſcow*, as ſoon as they heard that the Envoy *Lazinski* had taken us under his Protection. However, the firſt was allow'd to take the Jeſuits he had brought out of *Poland* along with him, and the reaſon why Father *Beauvollier* did not follow him, was becauſe I entreated him to tarry for us, being very uncertain what Fate would attend our Affairs.

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They sent us the same Order some days after.

When we arriv'd at *Moscow*, we were yet more particularly convinc'd, that they were resolv'd not to spare us, for two days after our arrival the *Czars* sent a *Pristave* to Father *Beauvollier*, and my self, (it is the Name of the Officer that carries their Orders) to order us to depart, and quit their Dominions, adding that if we were so bold as to take a Sanctuary either at the Envoy, or Resident of *Poland*, they would find a way to force us from thence, and to oblige us to do that which perhaps we thought to elude by the protection of those two Ministers.

The Resident of Poland *receives us under his Protection.*

This violent proceeding surpriz'd us a little, but it did not abash us quite, we went immediately to the *Polish* Resident, call'd *Dominic d'Aumont*, who all along publickly declar'd himself our Protectour, to Consult him upon the measures we should take, and to entreat him to imploy the credit of his Character, to shelter us from the storm that threatned us. The only expedient this Minister could give us in those troublesom Conjunctures, was to shew the Letters our Great Monarch had honour'd us with for the *Czars*, assuring us that they were so prepossess'd with the Grandure and Power of our King, especially since the taking of *Philipsburg*, which they

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they had just receiv'd notice of; that notwithstanding the discontent of their Ambassadours, they would infallibly revoke the Orders we had receiv'd from them, if we made them sensible, according to the hopes we had given them of it two years ago, that his Majesty really Authoris'd our Designs.

They alter their Behaviour, hearing that we had Letters from the King.

The Sequel convinc'd us that he had Councel'd us well: for Prince *Gallichin* was no sooner inform'd that we had Letters for the two Emperours his Masters, but he sent an Excuse for the ill treatment we had receiv'd, and promis'd to give us a particular Audience to make amends for what was pass'd.

Prince Gallichin's Character.

This first Minister of State, who was of the Illustrious Race of the *Jagellons*, was undoubtedly the most accomplish'd, and most knowing Lord at the Court of *Muscow*, he lov'd Strangers, and particularly the *French*, because the Noble Sentiments he had observ'd in them, were very consonant to his own; for which reason, it was rumour'd that his Heart was as much *French* as his Name. It was no fault of his, that we did not receive all the satisfaction he made us hope for, the first time we had the honour to speak to him; and had he been absolute Master, and

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not oblig'd to keep great Measures with all the *Boyars* who were concern'd in the management of Affairs, he would willingly have granted us the Passage of *Siberia*, and have facilitated our entrance into *China*, out of respect to *Lewis le Grand*, whose Admirer he was, to that degree, that I have often been told that he caus'd his Son to wear his Majestie's Picture in the form of a Cross of *Maltha*.

He gives us a particular Audience.

We waited upon him, being introduc'd by the Resident of *Poland*, on the day he had appointed us; and he receiv'd us with all manner of Civility. He took the King's Letter, which we presented to him, with great respect, and having spoken very obligingly to us, he assured us he would cause it to be interpreted as soon as could be, in order to give us a speedy and favourable answer.

The Council deliberates a fortnight upon our demand.

We tarry'd however a fortnight for it, during which time the *Hollanders*, and the Envoy of *Brandenburg*, who had contributed considerably to the ill Treatment we receiv'd at first, did us all the injury they could, and omitted nothing to animate the *Boyars*, nay even the Emperours themselves against us, whether upon the account of our being *French-Men*, or else out of jealousie of our profession,

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ſion, as being Jeſuits. However it is certain, that never any Affair was ſo long under Examination as ours was, conſidering that the whole ſtreſs of it conſiſted only in granting, or refuſing leave, to ſome poor Miſſionaries, to paſs through the Dominions of the Great Dukes, in order to Preach the Goſpel among the *Chineſe*, who periſh'd miſerably for want of aſſiſtance; but that's a Misfortune, the *Muſcovites* are little concern'd at.

In the mean while we inform our ſelves of what relates to Muſcovy.

While the Council was deliberating upon the Anſwer they were to give us, and in examining our Letters of Mathematicians, which we thought fit to ſhow them, we imploy'd our ſelves in being fully inſtructed in the Spiritual and Temporal State of *Muſcovy*, of which we will inform the Publick, in a ſeparate Hiſtory from this, which will be the more acceptable, by reaſon that it will give a better account than ever was publiſh'd yet of that Empire, which has been for ſo many years the Theater of the greateſt Revolutions that have happen'd in *Europe*.

However, not to omit any thing that may be Eſſential to the Relation I am writing, I cannot forbear relating, in this place, ſome things we were Eye-witneſſes of, while we were oblig'd to wait the deliberation of the

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Boyars, concerning the passage we came to desire, upon the assurances we had receiv'd of a grant thereof, after having taken all the the precautions that had been prescrib'd to us.

An Envoy from Brandenbourg does us ill Offices at the Court of Moscow.

I have already hinted, that one of those who did us the most diskindness with the *Czars* and their Ministers, was the Elector of *Brandenburgh*'s Envoy, who came to *Moscow* some days before us. This Deputy, whose Name is *Richer*, a *Calvinist* by Profession, and consequently a sworn Enemy to the Jesuits, had been sent to the Court of *Moscow* by the present Elector, to carry the *Czars* the News of his Exaltation, upon the Elector his Father's Death, lately happen'd. He was charg'd with two different Letters, with orders to deliver them in two different Audiences: But he instead of the two draughts he stood in need of for his Commission, unfortunately took a Duplicat of the Letter the Elector writ to the two *Czars*, to acquaint them with his Exaltation; he deliver'd the said Letter to them in the first Audience he had with all the usual Ceremonies at that Court. Some days after it, having another Audience, he deliver'd his second Letter; but the Court was very much surpriz'd, to find that the last was only a repetition of the first, and more yet to be

be inform'd of the Exaltation of the Son, without any notice of the Death of the Father.

This mistake which occasion'd some Laughter at the Court, was a just Subject of Mortification for the Envoy of the New Elector; but it did not hinder them from expressing a great deal of kindness to him, by reason of the agreeable propositions he came to make to the *Czars*, in the Elector his Master's Name, on the occasion of the Princes *Radzivil*, who had lately taken to her Second Husband, one of the *Palatin* of *Newburg's* Sons, instead of Prince *James* of *Poland* to whom she had been promis'd. The King of *Poland* out of a just indignation at this New Marriage, concluded without his Knowledge, contrary to her former Ingagement; being necessitated to express his Resentment thereat, propos'd at *Warsaw*, the Confiscation of the Estate that Princess possess'd in *Lithuania*, as the most effectual way to be reveng'd of the affront, both he, and the whole Kingdom of *Poland* had receiv'd thereby.

The Elector of *Brandenburg* being inform'd with the King's Design, and being oblig'd by the strictness of his Alliance with the said Princess, to oppose what ever might be attempted to the disadvantage of his Sister in Law, thought no way so proper, as to fortifie himself with the Protection of

some

some Foreign Power, and not being a Stranger to the Natural Antipathy, that reigns, time out of mind, between the *Polanders* and the *Muscovites*, he endeavour'd on that occasion, to contrive a League Offensive and Defensive with *Muscovy*, and this was the real Motive for which this Envoy was sent, and his Elevation serv'd only as a pretence.

However, a very great distinction was made between the two Envoys, who were at the same time at *Moscow*. They cavill'd continually with the *Polander*, and took a delight in vexing him, whereas the *Brandenbourgher*, daily receiv'd new Testimonies of Kindness from the *Czars*, and was Treated with as much Respect, as they could have shown to an Ambassador from the greatest Princes in *Europe*.

Tragial Story of a Brabander, who was Beheaded.

In that Conjuncture of Affairs, the *Hollanders* and the *Lutherans* together, conspir'd the ruine of a *Roman* Catholick Gentleman, Nam'd *du Rouillé*, who was put to Death at *Moscow*, while we were there, whose end equally Glorious and Tragical, I cannot forbear inserting here.

This Gentleman, was about 25 Years of Age, of one of the best Families in *Brabant*; he was very well Shap'd, had a very quick Understanding, and was of a Charming Disposition.

Disposition. The desire of seeing, and of being acquainted with *Europe*, had induc'd him to Imbark upon a *Dutch* Ship, which set him down at *Archangel*, from whence he Travell'd to *Moscow*, where he soon got acquainted with Father *Beauvollier*, who came there a little before me.

This Father, who had always made an advantageous use, for the Glory of God, of the Mathematicks, which he is very well vers'd in, easily insinuated himself into the mind of this Gentleman, and ingag'd him so far by his winning Behaviour, that he afterwards inspir'd him, with whatever Sentiments he pleas'd. He begun by representing to him, what continual dangers Travellers expose themselves to, and the necessity they lay under, of clearing their Conscience, in order, to be above all the accidents that might surprise them. After which, having persuaded him to make a general Confession, he engag'd him so cunningly into all the Exercises of solid Piety, that in a very short time, he made him a New Man, altogether different from what he was before.

Yet notwithstanding the regularity of his Conduct, he had the misfortune to be ingag'd in a contest, which at one and the same time occasion'd his Ruine, and yet prov'd the source of his Happiness. He happen'd to have a dispute with an unfortunate *German*,

man, whose Name was *Schuts*, who, to Marry a *Lutheran* Woman, he was foolishly fallen in Love with, had made no difficulty of committing a double Apostacy, in quitting a very Reform'd Order, in which he had Liv'd long, and in renouncing the Catholick Faith which he had profess'd all along.

After some words that had pass'd between them in the heat of their Dispute, this Brutal Apostate drew out a Sword to run the *Brabander* through, who was come to visit him without any ill design. The last avoided his violent thrusts, as much as he could, and endeavour'd to dis-arm him, in hopes of calming his mind; but not being able to do it, and finding himself more and more in-danger'd, he took hold of a Pistol, that hung in the Room where this Tragedy was Acted, wherewith he shot him through.

This being done, this Gentleman, less Criminal than Unhappy, being sensible that it was impossible for him to get out of *Moscow*, immediately judg'd that he was ruin'd, however he got out of the House, with a a great presence of Mind, and about two in the Morning came to Father *Beauvollier*, to whom he made a general Confession of all his Life to dispose himself to all the Events he had Reason to fear.

At break of day, the Judges being inform'd with what had happen'd, sent out Officers

Officers to apprehend him. He was accordingly taken and carry'd to the Chancery, where he was Examin'd according to Custom. However, they could not well Condemn him to Dye, by reason, that the Person he had wounded, who Liv'd two days after he receiv'd his Wound, had absolutely clear'd him, declaring sincerely, that by his own obstinacy he had drawn this Fate upon himself. Therefore they were oblig'd to defer their Judgments upon the matter, in expectation of new Informations.

While things were thus in suspense, two sorts of People imploy'd themselves to obtain a Pardon for this Guilty Unfortunate. The *Polish* Resident, seconded by all the Zealous Catholicks, us'd this utmost endeavours, to represent this Gentleman's Innocence, to the Emperors and to the *Boyars*. The *Muscovites* were likewise desirous to save him, but to their own advantage, obliging him to embrace their Schism, and serve in their Armies. However, the efforts both of the one and the other prov'd successless, by reason of the steadiness of that truly Christian Soul, and by the Cabals of the *Lutherans* and *Dutch*, who engag'd the Envoy of *Brandenburg* in their Party, whose Credit was too great at that Court, for any body to cope with him.

This Passionate Minister being inform'd, with how much Courage the innocent Prisoner

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soner had rejected the Propositions that had been made to him about changing his Religion, and the Generous disdain he had express'd, for all the advantages that had been proffer'd to him, in case he would turn *Roux*, being moreover sensible of the small regards the Court express'd for the *Polish* Resident and Envoy, cunningly made use of the conjunctures which he judg'd favourable, to Sacrifice to the Resentments of the *Lutherans* and *Calvinists*, the Life of that poor Gentleman, whose Religion made his greatest Crime.

What ever pretence the first could have to desire his Death, and what ever Animosity their Minister had inspir'd them with, in a Sermon he preach'd on purpose to incline them to vengeance, they appear'd less eager of it than these who were resolv'd at any rate to make him pay for a favour they had formerly done him, taking him then to be one of their perswasion, which Errour he undeceiv'd them of Couragiously, declaring to them, that he was a true Son of the Roman Church.

The Envoy of *Brandenburg* at the Instigation of those dangerous Enemies, prosecuted and obtain'd a Sentence of Death against this poor stranger, at a time when he, and all his Friends were most in hopes of a Pardon. His Condemnation being pronounc'd, after a Conference the Deputy had held

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held with Prince *Gallichin*, it was not hard to judge that it was the effect of his preſſing Sollicitations, to which they conſented, the rather becauſe they had loſt all hopes of prevailing with a Perſon who had appear'd all along inſenſible to all the advantageous propoſitions they had made to him, to perſwade him to change his Belief.

But notwithſtanding the injuſtice of this Sentence, he did not complain ſo much of it, as he did at their Cruelty during his Impriſonment: He had often deſir'd leave to ſee his Confeſſor, in whom he had an abſolute Confidence, the which had been conſtantly deny'd him: inſomuch that he could only conferr with him by Letters, and even that, they endeavour'd to deprive him of with great Inhumanity.

The very day he was Executed, he writ one to Father *Beauvollier*, in which, after having given him an account of his Conſcience, and the interior Sentiments God had inſpir'd him with during his Impriſonment, he acquainted him with the aſſurances he had receiv'd of being ſoon put at liberty: But our joy was very ſhort liv'd, for while we were rejoycing about it, we heard, with an incredible ſurprize, that he was going to the place of Execution, there to be Beheaded in the quarter of the *Germans*; pretty near the House where his misfortune had guided him ſome days before.

Father

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Father *Beauvollier* being more surpriz'd and concern'd thereat, than any other, ran out immediately, arm'd with his Crucifix, and having crowded through an infinite number of People that fill'd up all the passages, he threw himself (notwithstanding all the opposition of the Souldiers) into the Sledge in which his Illustrious Patient lay. Whatever his Guards could do to oppose his Zeal, and to oblige him to retire, he overcame their obstinacy, shewing them the Sign he had arm'd himself with, and giving them to understand that he design'd nothing but to perform the last duty towards his dear Penitent.

He found it much more difficult to defend himself against the secret attacks he resented at the sight of an Object so full of pity; but whereas he had no time to Lose, he forc'd himself to prepare his Generous Friend to Die, who was the more sensible at that enterview, by reason that he had not expected it. The secret Testimony of his Conscience having altogether clear'd and satisfy'd him as to the cause of his Condemnation, he assur'd the Father who accompany'd him, that the Death he was going to suffer, was so far from frighting him, that it afforded him a real Consolation, in hopes that God would be pleas'd to accept of it, not only as a satisfaction to his Justice, for all the Sins he had formerly committed; but also as the most sensible

sensible proof he could give him of his Love and Fidelity.

Being thus Penetrated with the most lively Sentiments, the Holiness of the Religion he professes can inspire a Christian with, he began his General Confession anew, altho he had lately done it in two different rencounters; and having ended it with Marks of a really Penitent Heart, he dispos'd himself by several Religious Acts his Confessor reminded him of, to the Sacrifice he soon after consummated, with a presence of Mind, and Devotion, which drew Tears from all the Spectators.

When he came to the place of Execution, he came modestly out of his Sledge, then kneeling down, he repeated the Devout Ejaculations his Confessor fortify'd him with. Finally, having thus dispos'd himself above an hour and a half long to this last action of his Life, he was desired to make himself ready to receive the stroak of Death. He immediately got up, without being surpriz'd, and having himself taken off a large Vest of Brocado he had on, he deliver'd it to the Executioner, who allow'd him yet as much time as he desir'd to assure the Spectotors that he dy'd a Son of the Catholick Church, out of which there is no Salvation; and to protest that he heartily forgave all his Enemies, to whom he did not impute his Death so much, as to his sincere Zeal for his Religion,

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gion, in which he would persist with the assistance of God, to the last moment of his Life.

Having said this, he turn'd to his Confessor, and thank'd him for all his Charitable Cares, and for all the Salutary Instructions he had been pleas'd to give him from the happy moment in which he was first acquainted with him; he desir'd him not to leave him, till after his Execution, and to continue his fervent Exhortations to him, until he had deliver'd up his Soul into the hands of his Creatour: After which, stepping into a small Retrenchment that was made on purpose, he laid himself down upon the ground that was cover'd with Snow, and plac'd his head upon the Block, in expectation of the Stroak he receiv'd soon after, pronouncing the Sacred Names of *Jesus*, and *Mary*, the sound of which was heard through his Wound, even after his Head was divided from the rest of his Body.

It is impossible to express how much noise his Death caus'd in *Moscow*, and how much every body was Edify'd by the Zeal Father *Beauvollier* express'd on that occasion: It appear'd sufficiently by the applause he receiv'd coming home again: Altho' every body was concern'd at the unhappy destiny of this young Gentleman, yet they esteem'd him happy to have ended his Life in the hands of a Person who had given him such holy

holy diſpoſitions; and nothing perhaps ever gave more Luſtre to the Roman Religion, than this Example of Piety, and Charity, which for a long while was the whole Diſcourſe of the City, which ſenſibly convinc'd all thoſe who were Witneſſes of it, how happy it is to live in a Religion; in which they Dye ſo Holily.

There was Reaſon to believe that this Death would appeaſe, and altogether ſtifle the ſentiments of Vengeance that Party had appear'd ſo unjuſtly animated with; but they reſolv'd to add Ignominy to their Cruelty; and to that end prevail'd with Prince *Gallichin* that the Body of the deceas'd, on whoſe Memory they would fix Infamy, ſhould be expos'd three days together in a Publick Place, but the Zeal of the Catholicks prevail'd over the Fury of the *Lutherans*. The *Poliſh* Reſident being exaſperated at the obſtinate malice of thoſe Enemies of our Faith, went to the Emperour's Miniſter, and urg'd ſuch ſtrong Arguments to him, to revoke thoſe Orders, that he could not refuſe leave to remove the ſad Object, which was inſtantly tranſported to the Houſe of the Jeſuits, where it was kept until it could be Buried Honourably.

In order to do it with all the Magnificence that was judg'd neceſſary to check the Envy of the Cabal, a day was choſen in which all thoſe who were conſiderable among the Catholicks

tholicks might assist at the Funeral Pomp. None was thought so proper as that of the Purification of the Virgin. I Celebrated the Mass that day, and the King of *Poland*'s two Ministers, together with all the Catholick Officers that serv'd in the *Czars* Armies, accompany'd with all the Persons of Quality among the Strangers, honour'd my Sacrifice with their presence. The Afternoon was Consecrated to pay the last dues to our Illustrious Friend, whose edifying Death had so much honour'd our Faith. His Corps being lay'd in a sumptuous Coffin, was carry'd to the place of Burial, with all the Ceremonies practis'd in Catholick Cities, and Buried in the Church-yard that is common to all Christian Foreigners.

An extraordinary event at his Burial.

The thing which seem'd most particular to me in that Action, and pass'd for a kind of Miracle, was the surprizing ease that was met in digging the Grave into which we were to lay those precious Remains, which was very extraordinary. As the Cold is very violent at *Moscow* in the Winter time, it hardens the ground to that degree, that it is very difficult to move it on any occasion whatever; insomuch that there is an absolute necessity to heat it with a considerable quantity of Wood, long before one begins to digg it. Those Precautions had been omitted out of forgetfulness,

fulness, at the Burial of this young Man: Yet notwithstanding the Grave-diggers that were imploy'd, far from meeting any resistance in the ground, found it as soft as if it had been moisten'd many Summer days by the most favourable Showers. Altho' I would not affirm this to be altogether Miraculous, yet at the same time I dare not contradict the Opinion of all the Spectators, who believ'd that God by his extraordinary Event, had been pleas'd to express how much he delighted in the generous Confession of his Servant.

The Envoy of Brandenbourg *thwarts our Designs.*

The same motive that had engag'd the Envoy of *Brandenburg*, to espouse the Quarrel of the *Lutherans*, likewise oblig'd him to thwart our Designs, and to break all the measures we had endeavour'd to take, to secure the success thereof: He easily gain'd his ends, reminding the *Muscovites* with the discontents of their Ambassadors in *France*, and in representing to them, how prejudicial the Conquest of the *Palatinate* was to the League they had lately concluded with the Emperor, as well as by making them jealous of the Quality of Mathematicians, his Majesty had Honour'd us with.

All these seeming plausible Reasons, oblig'd the *Boyars* at last, to declare against us, and to refuse us a passage, the hopes of which

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which, had engag'd us to ſuch Charges and Fateigues. This was the reſult of all the Deliberations of the Council, which we were inform'd with at the Chancery, where the firſt Secretary, who had ſummon'd us by Order from the Court, told us with a trembling Voice, returning us our Letters of Mathematicians, that the *Czars* Commanded us, for Reaſons we could not be ignorant of, to retire forthwith out of their Dominions, and to make our ſelves ready to go with the ſame Deputy who had Conducted us to *Moſcow*.

The Council refuſe to grant us a paſſage thro' Muſcovy.

Notwithſtanding theſe Orders were very preſſing, and that we were forc'd to ſubmit, we made a new effort with the Friends we had about Prince *Gallichin*, who repreſented to him how prejudicial this would prove to *Chriſtianity*, and even diſadvantageous to the Reputation of the Emperors, who ſeem'd to confeſs their weakneſs, in chuſing for the Victims of their Reſentment, two Poor Religious, who had no other end, in their long Pilgrimage, than the Converſion of Infidels; nor other Intereſts to manage, than thoſe of the True God, whoſe Word they were going to Preach to the end of the Earth.

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The Prince was mov'd by those Reasons, and whereas he had a great deal of honour, he us'd all his intereſt to prevail with the *Boyars* to alter their minds: But they, thinking, perhaps, that their honours were concern'd in it, kept obſtinately to their firſt Reſolution, and refus'd to hearken to any Propoſitions made on our behalf.

Prince Gallichin *interceeds for us, but in vain.*

The truth is, that, had he been minded to make uſe of his own Authority on that occaſion, he might eaſily have obtain'd from the *Czars*, the revocation of the Orders we have mention'd: But having already too many Enemies againſt him, he was oblig'd to ſacrifice us, for fear of imbroiling himſelf the more, and of being involv'd into more troubles than he daily met with already, notwithſtanding the high Poſt he poſſeſs'd, which was not capable to ſecure him from the *Shaft*'s Envy.

We were very ſenſible, at that very time when he labour'd to obtain the favour we deſir'd, that he had a great deal of reaſon to behave himſelf prudently towards every body, and not to take too much advantage of the Credit he deriv'd from his Place of Prime Miniſter, nor of the conſideration the Eldeſt of the *Czars*

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express'd for him, as well as the Princess *Sophia*, whose Creature he was.

This were a proper place to unravel the divers Intrigues of that Princess, who, during the Minority of the two *Czars*, her Brothers, took possession of the Government, in which she has continued for some years, by means of that faithful Minister; but I have bounded my self to speak of nothing but what is essential to the Relation I am writing; besides, the Publick will soon receive a particular History, of whatever relates to the present State of *Muscovy*; therefore I shall only mention here, the different Events I have been an Eye Witness of, to satisfy the Reader, with the Reasons that have hinder'd us from succeeding in the discovery of a way by Land into *China*, which we had undertaken, and with the Sequel of our proceedings, after the *Muscovites* had refus'd to allow us a passage through their Territories.

Whatever inclination Prince *Gallichin* had to favour our Designs, he could not possibly do it, under his present Circumstances, and two vexatious Accidents that befell him, much about one and the same time; hinder'd him from declaring for us, as openly as, perhaps, he would have done at another time.

The first was by a private Man, who

having

having flung himself into his Sledge, as he was going to the Palace of the *Czars*, threw himself upon him, and seiz'd him by the Beard to stab him. While he was drawing his Dagger, which stuck in his Girdle, as the *Muscovites* commonly wear them, the Princes Servants, who follow'd the Sledge, ran up to him, and stopt him just as he was about sticking it into his Breast. And yet this Wretch was not in the least daunted, but on the contrary seem'd more inraged, having miss'd his Blow, than he was before; and without regarding the consequences of his pernicious design, he made many vain efforts to put it in execution; but finding that it was in vain, since he was overpower'd, he alarm'd that Prince, as much by his insolent seditious discourse, as he had frighten'd him by his Resolution in attacking him. *Infamous Tyrant*, said he to him, with an Air both Fierce and Terrible, *since I have been so unfortunate as to fail in this attempt, to deliver my Country from the most horrid Monster, that ever was bred in it, by making thee a Sacrifice, know that some happier hand than mine will be found, and that among upwards of three hundred Citizens, who pitty the People, that is daily oppress'd by thee, some will take better measures than I have done.* He was not permitted to go on; but was imme-

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diately dragg'd to Prison, where he was Executed, to avoid making too much noise, after having been forc'd by the Rack, to declare the number and quality of his Accomplices.

This Out-rage was follow'd by another, which made an end of convincing this first Minister of the extraordinary danger, to which he was daily expos'd, by his great Elevation. Some days before his departure for the Army, a cover'd Coffin was found at his Palace Gate, with a Note in it, containing these words: Gallichin, *unless the Campaign thou art going to open, prove more successful than the former, thou canst not avoid this.*

Those Menaces which prov'd as so many fatal Presages of the misfortunes that befell him afterwards, oblig'd him to stand continually upon his Guard, and to avoid doing any thing that might displease the *Boyars* in the least, who underhand set those Instruments at Work, which press'd him so close, after his return from *Krimea*, that finally they caus'd him to be banish'd into *Siberia*, where to this hour he leads a languishing shameful life.

The unfortunate Success of our Enterprise, may partly be imputed to those violent proceedings, since they hinder'd the Prince, who had been favourable to us all along, from opposing the decision of the

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the Council against us, the which appear'd very unreasonable, even to such among the *Muscovites*, who knew the Motives of our Journey.

However, we were oblig'd to submit to the Orders we had receiv'd, and to take new measures, not only to go back to *Poland*; but also to follow Count *Syri* into *Persia*, from whom we daily receiv'd fresh assurances of his sincere Resolution, to be our Conductor to the Place we were bound for, in spight of all the efforts of the *Muscovites* to the contrary.

Having no longer any hopes of re-establishing our affairs in *Muscovy*, we turn'd all our thoughts on our return: Yet we were oblig'd to tarry a fortnight longer at *Muscow*, for fear of exposing our selves to the Injuries we dreaded by the way; the very *Polish* Envoy, whom we were to accompany, looking upon it as the safest way to secure himself.

Horrid excesses committed in Muscovy, at the Carnaval.

It was about the time the *Muscovites* keep their Carnaval, which may be stil'd the time of the most excessive Debauches, and of the most enormous Crimes. The use of Flesh is not allow'd of at that time, they only use Butter, wherewith they commit horrid excesses, and having melted it, drink it as if it were a most delicious Liquour.

quour. Neither are they sparing of Brandy, and other Liquours of that kind: Insomuch that all *Muscovy*, at that time, is a wretched Empire, expos'd to all manner of Vices. Violences, Perfidiousness, and Treasons, are committed in it Licentiously, and woe to those Strangers, who appear abroad at that time, without being very well guarded.

The disorders were yet much greater formerly, and Murders more common, than they are at present; however, I was inform'd, that the first Night of those brutish Rejoycings, to the end of which we were oblig'd to tarry; above forty Persons were kill'd in the City of *Moscow* only, and that the People, who out of a strange Impious Superstition, draw good or ill Omens for that year, according to the number of those that are Murder'd at that time, seem'd dissatisfied with the inconsiderableness of that small number, which was nothing, in comparison of the preceeding years.

Marriage of the youngest Czars.

At that very time the youngest of the *Czars*, who was about eighteen years of Age, Marry'd the Daughter of a private Officer of the Army, his Marriage was proclaim'd to all the City by the sound of the great Bell, which is one of the finest in the World.

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World. It contains about 20. Foot Diameter, 40 in height, and at this very time a Cubit in thickness, altho' they have been oblig'd to take away 40000 pound of Metal from it, to make it sound. As it is extreamly Massy, the only way to sound it, is to strike upon it with a Hammer, which is seldome done but on *Twelfth-day*, which is the greatest day of the year among the *Muscovites*, or when the Prince Marries.

The Marriage of the *Czars* is seldom published until it be perform'd, by reason of the danger that would attend the discovering of it sooner. For whereas it is an establish'd Custom among them, never to make any Alliance with a Foreign Crown, they are oblig'd to chuse a Wife in their own Dominions, among the Daughters of their Subjects: But as the Person they make choice of, is expos'd to the Envy of the others, the vexation they receive by that preference, inflaming them to a desire of vengeance on their Rivals, as well as on the Prince, by whom they are refus'd; they are necessitated to take the Precautions I have mention'd to avoid those misfortunes that are but too frequent.

The young Prince, within a few days after his Marriage, was seiz'd with the Falling-Sickness, a Distemper that is Hereditary to all his Family. It was look'd

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upon at first, as an effect of the Jealousie of the several Families that had been excluded from the Honour to which they aspir'd, but this accident not being attended with any other ill Consequences, they continu'd the rejoycings that are common on those occasions.

The *Polish* Envoy, finding *Muscovy* restor'd to its former Tranquility, set forward for *Poland*; we accompany'd him to the confines of *Lethuania*, from whence we proceeded to *Warsaw*, where we met a Protector, Heaven had raisd us, to recompence all our pass'd Sufferings, who by his Credit open'd a way for us, as far as *Constantinople*, where he caus'd us to be Conducted, with as much Generosity as good Fortune, as will be seen by the Sequel of this History.

The End of the Fourth Book.

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TRAVELS IN MOLDAVIA.

Book the Fifth.

IF the constancy God inspires amidst the greatest Misfortunes, that seem most to oppose our designs, is a sensible proof that God approves them, we have a great deal of reason to believe, that the discovery of a way to *China* by Land, which we had undertaken, has been agreeable to him, since, that far from being disgusted, by all the difficulties we have met in it, we never had greater

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ter hopes of Success, than at the time when they seemed altogether desperate.

After the refusal we had from the *Muscovites*, we had but one resourse for the execution of our Project, which was to follow Count *Syri* into *Persia*, whose good Intentions, seconded by his admirable Qualifications, promis'd us a more prosperous, and more certain Success, than that we had flatter'd our selves with till then.

Our perplexities at our return from Muscovy.

Indeed, it was a very great risque, to venture on so long a Journey, after all our pass'd Fatigues; a thousand dangers seem'd to attend our enterprize of going for *Constantinople*, at a time when the War between the Christians and the Infidels, seem'd to shut up all the Avenues thither; but what can be impossible, when seconded by the Grace of God, we abandon our selves to the care of Providence? Notwithstanding the dangerous conjunctures of that time, we took our measures to pass into the *East*, and to leave no means unattempted to succeed therein.

The Emperour's Envoy refuses us Passes.

We apply'd our selves at first to the Emperour's Envoy, call'd *Jerowski*, who was at *Warsaw* at that time, thinking he would not refuse us the Pass-ports

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we wanted to go to *Vienna*, from whence we might easily repair to *Buda*, and from thence to the first City, possess'd by the Grand Seignior, upon the *Danube*.

Some Political Reasons having hinder'd that Minister from favouring our Designs, Heaven fortunately inspir'd us with the thoughts of applying our selves to the Great General of *Poland*, whom we only knew by the extraordinary and admirable things, we had formerly been told, and were still daily publish'd about him. The Civility and Kindness he express'd to us, the first time we had the honour to speak with him, soon convinc'd us of the truth of those reports; and we had leasure to discover in the space, during two Months time, in which we conversed with him, that his Reputation, tho' great, was much below his Merit.

We apply our selves to the Great General of Poland.

This Lord, the most lovely, and the most belov'd of any in *Poland*, being inform'd with all our past Adventures and with the Motive which made us apply our selves to him, made us very sensible, from that very moment, that he took a great deal of Interest in our Concerns, and how much he desir'd we should rely upon him for the execution of our

He receives us very kindly.

Enter-

Enterprise. "My dear Fathers, said he, "embracing us, being *French-Men*, Je-"suits, and Missionaries, as you are, you "need not question but I will be proud "to serve you: Whatever vexation you "have received from the *Muscovites*, by "the refusal of the Passage you desir'd of "them, I cannot be displeas'd with them, "for the trouble they have occasion'd "you, since it affords me an opportuni-"nity to serve you. As the only fa-"vour your Zeal requires, is to put you "in a way to reach *Constantinople*, assure "your selves, that I will get you thither. "If you have no business here, prepare "your selves to go to *Leopold* with me, "and there we will take all necessary "measures for the Jonrney you under-"take for the Glory of God.

We follow him to Leopold, *where he entertain'd us two Months, at his Palace.*

Tho' Father *Beauvollier*, and my self, were extreamly tired with the fatigues of our return, and stood in want of rest, we receiv'd new Vigour, upon the agreeable assurances our generous Protector was pleas'd to give us, and we follow'd him full of Joy and Confidence to *Leopold*, which is the place of his usual Residence.

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As soon as we came there, he dispatch'd two Couriers, the one to the *Hospodar* of *Woldavia*, and the other to the Bashaw of *Caminiec*, who were best able to favour our Passage at that dangerous time.

He dispatches two Couriers to secure us a Passage from Poland to Constantinople.

Besides his Application to remove all the difficulties that stood in our way, he extended his care to our Persons, with an extraordinary kindness. Being sensible that we had suffer'd considerably in our last Voyage of *Muscovy*, he omitted nothing that was capable to restore us to our former Health, in order to enable us to perform that we were shortly to undertake.

We receive extraordinary marks of his kindness, during our abode with him.

He entertain'd us in his own Palace, in which he gave us a fine convenient Apartment, and would in no wise permit us to Lodge with our Fathers, that are settl'd at *Leopold*. We remain'd there about two Months, in expectation of the return of the Couriers; during which time, we sensibly discover'd the singular favour we had receiv'd from Heaven, in the Potent Protection of the incomparable Palatin of *Russia*, whose Holy Example serv'd as much to animate our Zeal for the Service of God, as his Eminent Qualifications,

to

to challenge our admiration of him.

Character of the Great General of Poland.

This Illustrious General, whose Heroick Actions have render'd his Name as formidable to the Enemies of the Faith, as venerable in all *Europe*, possess'd, to the highest degree, all the advantages of Mind and Body, that may concur towards the forming of an accomplish'd Heroe. His Air is Noble, his Port Majestick, his Heart Great, his Genious Incomparable, his Humour Agreeable, his Behaviour Charming; he is Learn'd, Curious, Magnificent, Liberal, Prudent in all his Military Expeditions, Undaunted in Danger, Bold in all his undertakings for the good of his Religion, and the advantage of the State.

But that which surpasseth all his Noble Qualifications, is, the solid Piety he professes, the which he joyns so admirably to the Functions of his Place, that he passes for the Bravest and most Religious Lord in *Poland* He daily allows himself two or three hours for Prayer, he hears several Masses every Morning, he employs a considerable time in reading of Books of Devotion, he often participates to the Holy Misteries, and always disposes himself to that great Action, by a Rigorous Fast. Altho' he is a severe observer of Vertue, his Conversation is sweet

and

and ingaging: He argues incomparably well upon all Subjects, insomuch that every body delights in his Conversation; he loves to be among the Learn'd, and is seldom without some about him. Above all, he delights in discoursing of Mathematicks and History. We have often had the honour to pass the best part of the Night with him, to observe some Constellations, and some Planets, with several fine Mathematical Instruments he sometimes employs. Besides all this, he has a very particular Respect for our King.

Having thus described some of the Vertues of the Illustrious *Jablonowski*, no body will be surpriz'd at the high Reputation, wherewith Heaven rewards his Merit, and has given him the most accomplished Family, that can possibly be seen. Besides, the two Palatines of *Plock* and of *Posnania* his Daughters, who are two Models of Vertue for all the *Polish* Ladies to imitate, he has three Sons, who, like their August Father, are the delights of all *Poland*.

The two first have already some of the most considerable employments in the Army, where they distinguish themselves, not only by their Bravery, and other excellent Qualifications, but also by their Regular Christian Behaviour, for

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for which they gratefully acknowledge themſelves indebted, in part, to the good Education they have receiv'd in the Colledge of *Lewis* the 14th. The third, who begins already to imitate his Brothers, likewiſe promiſes much. The Wit and Vivacity he diſcovers in his tender years, are infallible ſigns of what he will prove one day, after having received the ſame Education with his lovely Brothers, whoſe room he is coming to ſupply. I have never had the happineſs to ſee the Vertuous Mother of thoſe Children; ſhe dy'd a little before my firſt arrival in *Poland*; but by all the Commendations I have heard of her, and by what I have learnt from the Incomparable Palatine, her Husband, I do not in the leaſt wonder at the Vertue of their Noble Off-ſpring.

Endeavours are us'd, in vain, to make the Great General of Poland *Jealous of us.*

While we began to enjoy the ſweets, of the Potent Protection of our generous Benefactor, we were inform'd, with a great deal of trouble, that the Emperour's Envoy, I have already mention'd, us'd all his Intereſt to croſs our deſigns, and to create Jealouſies about us. He was not ſatisfied with having refus'd us the Paſsports we had deſir'd of him, but he us'd, moreover, his utmoſt endeavours, both by word of Mouth,

Mouth and in Writing, to ruin our Credit with the Great General of *Poland*. Nay, more, he prevail'd with Persons of great Note to do the same. They did all they could to perswade him that we were dangerous Spyes; and publickly reported, that we had taken the exact Plan of the strongest places in *Poland*, to make a present of them to the Grand Seignior.

But all their attempts prov'd vain, the Person they went about to perswade, having too much Sence and Generosity to be impos'd upon by them. Notwithstanding their earnest Sollicitations, the Motives of which we did not discover till we came into *Moldavia*: We still receiv'd new favours from the great Palatin of *Russia*, who, far from forsaking us, daily loaded us with fresh Obligations, being fully perswaded that their Animosity against us was very ill grounded. He sufficiently testify'd, on all occasions, that his Sentiments were much more advantagious for us, than those they endeavour'd to inspire in him; and that he was very well satisfy'd with the uprightness of our Intentions, by the extraordinary care he took to secure us the Passage, which his Zeal for the Glory of God inclin'd him to procure for us.

The two Couriers, we had expected so long, being arriv'd with the most favourable

ble answers we could expect; the Great General thought it more proper for us to go by the way of *Moldavia*, than that of *Caminiec*, whether he judg'd the first less dangerous, or whether he did not confide so much in the Basha, with whom he had no great acquaintance, as he did in the Hospodar, whom he look'd upon as his particular Friend.

God's Providence over us, in the Choice the Great General of Poland *made for us, in the choice of the way of* Moldavia, *instead of* Caminiec.

The Sequel soon made us sensible, that this determination was a very particular effect of the Providence of God over us: For soon after our arrival at *Yassy*, which is the Metropolitan of *Moldavia*, we heard that some *Armenians*, who had not been able to join us to pass from *Poland* to *Constantinople*, had unfortunately met a Party of *Tartars*, near *Caminiec*, who had plunder'd them, and beaten them to that degree, that they remain'd half dead upon the spot.

His obliging care, to have us safely conducted to Constantinople.

Besides these Judicious precautions, which testify'd the Zeal of our incomparable Benefactor for the success of our Journey, he gave us many other sensible proofs of his goodness, before our departure.

He

He did not only Equip us, and give us whatever was necessary to defray the Charges of our Journey, but he oblig'd us, moreover, to take one of his Servants along with us, to be our Guide and Interpreter as far as *Constantinople*, and a Guard of thirty *Moldavian* Troops, whom he charg'd not to leave us, until they had conducted us to the Hospodar. He writ to that Prince, and other Persons who could facilitate our Journey, in such a manner, that we were received every where, as if we had been his Children.

But as considerable as all these favours were, nothing made more impression upon us, than the Tenderness and Affection he express'd to us at parting: It wrought so powerfully upon us, that it was impossible for us to express our gratitude to him, for all his extraordinary favours, otherwise than by our Sighs and Tears, to which this Noble Lord shew'd us that he was not insensible.

Having cross'd Pokutia, *we arrive at the confines of* Moldavia.

Being thus loaded with the Liberalities of the great Palatin of *Russia*, and accompanied by several of his Attendants, we cross'd part of *Podolia*, and of *Pokutia*, and lastly arriv'd at the Castle of *Jablonow*, from which the Illustrious Family of the *Jablonowski* derives its Name. There we

we took the Guard which accompany'd us to a ſmall City of *Moldavia*, call'd *Campolongo*, which the Great General has made himſelf Maſter of, ſince the beginning of the War between the *Poles* and *Turks*, to keep the *Moldavians* in awe, and to hinder them from making Incurſions upon his Lands.

We croſs the Foreſt of the Boukovines, *famous by the glorious actions of the Great General of* Poland.

Before we reach'd thither, we were oblig'd to engage our ſelves in the famous Foreſt of the *Boukovines*, the extent of which contains above forty Leagues, the ſame which has been made ſo famous by the great Victories the Great General of *Poland* gain'd there, ſome years ago over the *Turks* and *Tartars*, which came with numerous Forces, commanded by Sultan *Galga*, with an intention to make an Irruption into *Poland*.

The Paſſage of it is dangerous and uneaſie.

The Paſſage of the Foreſt is very difficult, the Roads are bad and narrow, and the Ground is ſoak'd every where by a foul Marſhy Water, which renders them almoſt impracticable. However, we were neceſſitated to paſs through it, and to follow thoſe oblique diſagreeable Roads, the end of which I thought we ſhould never have

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have ſeen. But the illneſs of the Way was not the thing that troubled us moſt; the ſurprize of the Thieves alarm'd us yet much more: And as ſoon as we were got a pretty way into that horrid Sollitude, we diſcover'd ſeveral Separate Bands of them; but our Conductors being known to them, their Companions no ſooner perceiv'd them but they retir'd.

Thus we got ſafe out of the *Boukovines*, and enter'd into the Plains of *Moldavia*, where we Travell'd ſome time with more ſatisfaction, than we had done in the gloomy Foreſts we came out.

Moldavia is one of the Fineſt and Pleaſanteſt Provinces in *Europe*. There are great Plains water'd by divers Rivers, the chief of which is the *Moldava*, which has turnings and windings, not unlike the *Seine*; and ſeems, throughout its whole extent, to carry Plenty every where. Thoſe Waters would certainly render thoſe Plains very Fruitful, and would contribute to make that Province one of the Richeſt in *Europe*, were it leſs expos'd to the Inſults of the *Turks* and *Tartars*; but the Forces that the one and the other of them continually ſend through it, to defend *Caminiec*, have deſtroy'd it ſo much, that it lies

Deſcription of Moldavia.

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lies unmanur'd in many places, for want of Inhabitants to Cultivate it, especially in the Eastern part, which confines to *Tartary*, where such of the Inhabitants that live in the open Country, are oblig'd to dig Lodges under Ground, to avoid the fury of those implacable Enemies of *Christianity*.

Our arrival at Yassy, *the Metropolitan of* Moldavia.

Having cross'd those Plains without any difficulty, we arriv'd at *Campolongo*, where we took a fresh Guard, which Conducted us with as muh Fidelity and Success as the first, to the Metropolitan of *Moldavia*. When we came near to it, we sent our Interpreter before, according to our Orders from the Great General of *Poland*, to present our humble Respects to the Hospodar, until we were in a condition to do it our selves.

We really expected much from the Recommendations of the Grand General, and the Letters he had given us for that Prince; but yet had we been able to foresee the effect they were to produce, we should have begg'd that Palatin to moderate his kindness, and to spare us a little more. The *Hospodar*, who had more regard for the pressing Letters of the General, than for our Character of Religious, put no bounds to his Respects; and I question

wh

whether he could have done more to the Ambassadors of the greatest Prince on Earth.

How were we receiv'd by the Hospodar.

As soon as he had notice of our arrival, he assign'd us a convenient house, and the same day he sent us one of his Secretaries, to Congratulate our Arrival, and to let us know that he was impatient to see us. The next day he sent us his Coach, and a Guard of fifty Souldiers, together with the Lord Chancellour's Son to be our Interpreter: We were Conducted in this manner to his Palace, where the *Hospodar* expected us. All the Militia was in Arms in very good order, from our Lodgings to the Court. Being alighted, we found two Gentlemen who tarry'd for us to lead us to the Audience. They lead us under the Arms up a pair of Stairs of about thirty steps, and so into the great Hall, where the Barons of the State did commonly Assemble. There were a great many of them there at that time; we saluted them as we pass'd along, and then went up to the Prince's Closet, at the Door of which we met the Master of the Ceremonies, who introduc'd us.

The Conversation we had with him.

As soon as we appear'd, the *Hospodar* arose from his Throne, and stept forward

to

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to receive us. He entertain'd us with all the Civility imaginable, above two hours long.

We made our Compliment to him, to which he answer'd in a very obliging manner; after which, having commanded us to sit down, he turn'd the Conversation upon the Conquests of our King, of which we gave him a particular account, wherewith he was very much delighted, as it appear'd by the obliging words he spoke to us, as we were going; seeming then to have forgot his Rank and Dignity, *Dear Fathers*, said he to us, *since the King, whom you have the honour to belong to, and under whose Influence you are going to Preach the Gospel to the utmost extremities of the World, is so accomplish'd a Monarch, that he challenges admiration from all the Earth, I beg your Friendship as a Favour, that I may have the satisfaction, for the future, to reckon among my Friends two Subjects, and two Mathematicians, belonging to so great a Monarch.*

We did not expect to receive such honours at that Prince's Court; and though we had foreseen it, we could not have avoided it, considering the great Recommendations he had receiv'd from the Great General of *Poland*, who had written to him, and to all the Officers of his Acquaintance, to receive us like his own

Chil

Children, and to be as tender of us as of his own Eyes.

It was the *Hospodar*'s Interest to receive us as he did, thereby to cover the Conspiracy he was framing against *Poland*, the which we discover'd soon after our arrival, notwithstanding all their precautions to keep it from our knowledge. I will relate the reality of this Intrigue in few words, the which this Envoy *Jerowski* design'd to keep us ignorant of, by opposing our passage through *Moldavia*.

The true Motive that induc'd the Hospodar to receive us as he did.

Constantin Cantemir Hospodar of *Moldavia*, being conscious of the piece of Treachery he had been guilty of four or five years ago towards the King of *Poland*, fear'd with reason, that should his Territories once be subjected to that Crown, the King would be reveng'd of the infidelity he committed during the Campaign of *Budziac*: He had promis'd the King, who advanc'd as far as *Jassy*, the Metropolis of his Territories, to take an Oath of Allegiance to him, and solemnly to acknowledge his dependancy on *Poland*, and to supply his Army with all necessary Provisions: But while he amus'd that Prince within a League of the City by the Deputies he continually sent to him, he fled another way with the Inhabitants, who carry'd away whatever they could remove.

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The King enter'd the City with his Army, which committed great Spoils there, and reduc'd it to the miserable Condition in which we have seen it.

The Emperour makes Propositions to them, to put themselves under Protection of the Government.

This violence of the Souldiers, tho just, contributed very much to incense the *Moldavians* against the *Poles*, and particularly a considerable number of *Grecians* who are the chief Boyers of that little Court. They willingly hearken'd to the Propositions that were made to them from the Emperour, by a Deputy who was sent thither on purpose, and they promis'd each other an inviolable secrecy, which they swore upon the Holy Gospel. The *Hospodar* oblig'd the Illustrious *Miron* Lord High Chancellour of the State, to take the same Oath, altho both he, and all his Family, and the Great General of *Moldavia* his Kinsman seem'd very much affected to the Interest of *Poland*, but he could not oblige him to Sign that Treaty, without reiterated menaces of cutting off his Head, and to extirpate his Family, which is the most considerable in that Province.

Articles of the Treaty between the Emperour, and the Hospodar.

This Treaty which had been lately concluded, and which all the *Boyars* had been oblig'd to Sign, consisted of five Articles.

I. The

I. *The first was, that* Moldavia *should be under the Protection and Dependancy of the Emperour, for which the* Hospodar *should be oblig'd to pay him a Tribute of Fifty Thousand Crowns.*

II. *The Second, That the Emperour should furnish him a sufficient Body of Men to force the* Poles *out of* Campolongo, *and other Places of* Moldavia *in which they kept Garrisons, and that he should assist him, whenever he should be ingag'd in War against* Poland.

III. *The Third, That the said Emperour in his Treaty of Peace with the* Port, *should oblige the Grand Seignor to set the* Hospodar's *Eldest Son at Liberty, whom he keeps as an Hostage at* Constantinople.

IV. *The Fourth, That the Principality of* Moldavia *should be Hereditary to the Descendants of the* Hospodar.

V. *The Fifth, Finally, that the Emperour should allow the Schismaticks the free Exercise of their Religion, and that he should never press the* Moldavians *to be re-united to the Roman Church.*

The Agent who manag'd this Treaty, is concern'd at our Arrival.

This Treaty was just concluded when we arriv'd at *Jassy*, and the Agent who had been imploy'd about it, was very much concern'd at our coming there, left we should disabuse the Court from all the false Reports he had spread against *France*, to gain his Ends the better. And indeed we did so, even before we had heard any thing about the Treaty, and discover'd the falsity of the News he had spread that the *French* had been totally Defeated near the *Danube*, thereby, as he thought, to give a greater Idea of the Emperour's Power.

We had the satisfaction to see that Court absolutely undeceiv'd in what related to *France*, during our short abode there, and to inspire them with Sentiments very different from those they had before our Arrival. And this without doubt was the Reason which induc'd the *Hospodar* to treat us yet more respectfully, and with greater kindness at our last Audience, than he had done at the first. I am apt to believe that his Proceedings at that time put him to a great loss at present: But the Evil is done, and I doubt it will not be long before he finds the effect of it, and that the *Polanders*, or the *Turks*, to punish him for endeavouring to withdraw from under their Dominions, will totally ruine that wretched Principality, the which

which without having had any War, is at present the most ruinated Province in *Europe*.

The *Hospodar* detain'd us a Week at *Jassy*, for the expediting of the Letters and Passports we wanted to go to the *Seraquier*, who was Incamp'd upon the *Danube*, on the Confines of *Moldavia*, We receiv'd them at last at the coming out of the last Audience the *Hospodar* was pleas'd to give us, with the Ceremonies that were us'd in the first.

The Hospodar *gives us Letters and Passports for the* Seraskier *of the* Turks.

While we were imploy'd about our departure, we receiv'd with a great deal of joy, a Letter from the Great General of *Poland*, which satisfy'd us, that he had not forgot us during our absence, and that he preserv'd the same tenderness for us, which he had formerly given us such signal proofs of. Altho' it proceeded from a Heart a little too prepossess'd in our Favour; I cannot forbear inserting it here, to avoid the just reproaches I should be liable to, should I suppress any of the Favours we have receiv'd from that Great Man, who has put no bounds to his kindness towards us: It was conceiv'd in these terms.

Before our departure from Jassy, *we receive a Letter from the Great General of* Poland.

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Reverend Fathers,

A Copy of his Letter.

I Want words to express my grief for your absence, and I shall never be at rest until I receive certain news of your safe arrival at Constantinople. *I am over-joy'd to hear that you are safely arriv'd upon the Confines of* Moldavia, *and that my Men have perform'd their Duty by the way. God grant you as prosperous a Journey, not only to* Constantinople, *but also into* China. *I shall not be wanting on my part to make it my earnest request to him, and to intreat him to preserve you, and to prosper your Great and Pious Designs. Your acquaintance, the kindness that you gave me to you, and the Confidence you reposed in me, in making your application to me, will never be rac'd out of my Mind and Heart. I am very sorry I could detain you no longer, and that I could no longer enjoy the satisfaction I receiv'd in your Company. I shall esteem my self very happy, in the Sequel, to find an occasion to do you more considerable Services, than those you have hitherto desired of me. You will oblige me infinitely to let me hear from you as often as you can. In the mean time I desire you to remember me still, especially in your Holy Sacrifices, together with all my Family; and I do particularly recom-*

recommend to you the Soul of my Wife of Blessed Memory. And assure your selves that no body can be more than I am

I

Your most Humble

and most Obedient Servant,

JABLONOWSKI.

Palatin of *Russia*, and Great General of *Poland*.

We cross the remainder of Moldavia, and arrive at the Turkish Camp.

The Consolation we receiv'd by the generous assurances the General of *Poland* gave us, of the continuance of his kindness, supported us in all our Journey. We departed from *Jassy* with the Convoy the *Hospoder* gave us, and after four days March we arriv'd at *Galatz*, which is a small Town Situate upon the *Danube*, where we found a Bank ready, which conducted us safe to the *Turkish* Camp, which was about 5 hours distant from thence.

As soon as the *Serashier*'s Lieutenant receiv'd notice of our arrival, he assign'd us a House in the nearest Burrough to the Camp, and sent some *Janissaries* to secure us against

gainst the injuries we might have receiv'd from the Souldiers of the Army. He us'd us thus Civilly, because he had been inform'd by our Convoy that we were *French-men*, and that the King had done us the Honour to send us with the Quality of his Mathematicians.

The Seraskier gives us an Audience.

The next day the *Seraskier* from whom we had desir'd an Audience to deliver the Letters we had receiv'd from the *Hospodar*, sent us a *Chaoux* follow'd by three *Janissaries*, with two *Turkish* Horses Richly Harnass'd, to conduct us to him, and thereby to evidence the great Respect the *Ottomans* bear to our Great Monarch.

As we had been oblig'd to disguise our selves, to pass more securely through all those Schismatical Infidel Countries, where our Cloathing would have expos'd us to many affronts, we found our selves once more engag'd to play a part that did not please us; the which we retain'd no longer, than while we judg'd it proper to advance the Work of God, which we had undertaken.

We went in State, being conducted by the General's Officers to deliver the Letters we had receiv'd from the *Hospodar* of *Moldavia*. The *Seraskier* who expected us under his Tent, surrounded by all his *Icoglans* Richly

Richly attir'd, receiv'd us with an air altogether grave and serious, according to the Custom of the *Turks*, and having answer'd our Complement pretty civilly, he told us that he had order'd his *Kiaja* to give us satisfaction in what we had to propose to him. We were better pleas'd with the reception of this Lieutenant of the *Turkish* Army, than with the *Seraskier*'s. Although he was a *Grecian*, and an Apostate, he treated us with all the Civility imaginable. He presented us at first with the usual Liquors, and Perfumes; he was very well pleas'd with our Letters of Mathematicians, and having some Skill himself in Geometry, and Astronomy, he oblig'd us to entertain himself a considerable time, and propos'd some questions upon those Matters to us.

We Visit his Lieutenant.

While we were imploy'd in explaining them to him, a young Man enter'd his Tent in great heat, who having kiss'd his Vest, deliver'd some Letters to him from the *Seraskier*, that had been intercepted some days before near *Kaminiec*, the which he had receiv'd that very moment. They had been taken from a *Polander*, disguis'd like a *Tartar*, and they having observ'd a Crown in the Seal, imagin'd straight that they came from the King of *Poland*, and that we,

A vexatious Adventure which happen'd to us in the Turkish Camp.

we, who were lately come out of that Prince's Territories, would undoubtedly know the Contents of them.

The *Seraskier*'s Secretary, who was a wretched Renegado, came into the Tent where we were, with this wicked supposition, and shew'd us those Letters, and would needs have it that we were acquainted with the Secret that was hid under Ciphers which he did not understand. He us'd his utmost endeavours to discover the Mystery thereof, and put several odd questions to us, and forgot nothing that he thought might put us to a loss. However, we clear'd ourselves, notwithstanding all his Malicious Interrogations, and having acquainted the *Kizia*, how much our profession was oppos'd to all Worldly Intrigues, which we had long since forsaken, to apply our selves intirely to the Service of the true God; we told him, to disabuse him quite, that those Letters came from the King our Master's Ambassadour in *Poland*, and that they were written to him that he was sending to the Port, who would be very much surpriz'd to hear that the Courier who carry'd them had been thus unjustly stop'd. We acquainted him at the same time, in presence of the Secretary, with the difference of the Coronets that are us'd in *Europe* upon Coats of Arms, and explain'd to them in general the manner of using Cyphers, which they seem'd very well pleas'd

with;

with; and it also made them sensible that it was impossible for us to unravel the Mystery of the Cyphers they saw, which caus'd so much jealousie in them.

However, notwithstanding they seem'd satisfy'd with our Sincerity, this unhappy Adventure created a thousand suspicions in them to our disadvantage; but whereas our Letters of Mathematicians had gain'd us some credit among them, they caus'd us to be conducted back to our house, in the same Order we came from thence; altho' at the same time, to be the more sure of us, they gave us some new *Janissaries*, and order'd them to have a watchful eye upon us, and not to suffer any body to speak to us.

The Turks bring jealous of us, confine us.

This precaution did not hinder some Renegadoes, whom the News of our arrival had check'd, to come to us by stealth; and whereas they seem'd exceedingly concern'd at the unhappy Condition in which they were oblig'd to live, after their having basely abandon'd their Religion, we endeavour'd to encourage them, and persuaded them to take such measures as were necessary, to draw them out of it as soon as could be. The *Turks*, themselves being mov'd by a certain Curiosity, often deceiv'd the assiduity

Some Renegadoes being troubled in mind, come to us by stealth.

dirty and vigilance of our Guards: We had several Conferences with them about Religion; which convinc'd us that it was a vulgar Erour to believe that a *Mahometan* never enters into any Dispute, and that it is not lawful for him to propose any doubt in case of Religion, tho never so desirous to inform himself of the truth of that which he professes, and to know those that are opposite to it.

In the mean while, as we heard nothing from the Chiefs, and that we were still kept very close, tho otherwise we receiv'd no worther ill treatment from them, we desir'd a new Audience from the *Kiaya*, to know what Resolution had been taken in our Case. He receiv'd us as kindly as at the first time, and having Discours'd us above four hours, upon several Mathematical Questions, he assur'd us that they only tarry'd for the return of a Courier, whom they had sent to the Grand Visier to dismiss us, since they durst not permit us to go any further, without leave from him.

However, this was only a put off, and had we tarry'd until the return of the Express, whom they pretended to have sent, we should have tarry'd long enough in their Camp; but the Abbot *Girardin* having been inform'd by a Spy, how we were us'd by the *Turks*, complain'd to the Grand Visier about

it,

it, who order'd us to be put at Liberty again, after five Weeks Confinement.

The *Seraskier* having receiv'd Orders by an Express to release us, had no sooner acquainted us with the Orders he had receiv'd from the *Port*, but we immediately cross'd the *Danube*, and instead of going through *Romania*, where we fear'd some new Adventure, we Embarqu'd upon that River for *Kili*, which is a little Town of the Lower *Arabia*, where we were assur'd to meet with a *Saique* ready to Sail for *Constantinople*.

The Seraskier releases us by the Grand Visier's Order.

In going down towards the Mouth of that River, we met a Bark, which carry'd the Pay of the *Janissaries*. This Encounter prov'd advantageous to us: for one of them, who had undertaken to conduct us thither, made the more haste, in order to return time enough to receive his pay.

As soon as we came thither, the Patron of the *Saique* being inform'd of our design, came to offer us a place aboard his Vessel, we agreed about our Passage, and dispos'd ourselves to go away the next day, he having assur'd us that he would tarry no longer. He kept his word punctually, and weigh'd Anchor at the appointed time, and having reach'd the Mouth of the *Danube*, we tarry'd a whole day there for a favourable Wind, to set out to Sea.

In

One makes a stop at the mouth of the Danube.

In the mean time our Captain and his Men remain'd upon the Water all Night for fear of being surpriz'd by the *Cossacks*, who often come to that place, there to insult the Ships they can attack with advantage: To this end they straggle up and down in slight Sloops, that are so little, that they cannot contain above one Man. They are cover'd at top by a well stretch'd Leather, which hinders the Water from getting into them; a *Cossack* sits in the middle of it with a pair of Oars to guide himself, and has his Arms by him to Combat in case of necessity. A hundred of those small Boats sometimes surround a Ship, in order to make themselves Masters of it; and thus one is often expos'd to be surpriz'd by those dangerous Pirates, unless one be in a Condition to make a good defence; and stand continually upon ones Guard.

The Cossacks come sometimes in small Boats, to attack the largest Ships.

We reach the Black-Sea.

The next day a North East Wind arising, soon carry'd us in open Sea, which cannot be done easily, by reason that the *Danube* being very shallow at the Mouth of it, it must be continually sounded, and great care taken to avoid the Banks of Sand that are very dangerous, as we found it soon after our having weigh'd our Anchors. The third

third day of our Navigation, towards night we discover'd the Coast of *Asia*, and perceiv'd the Beacon that stands at the Entrance of *Bosphorus*: but whereas it was night we were oblig'd to tack about for fear of stranding somewhere or other.

We discover the Beacon of the Black Sea, after three days Navigation.

This Precaution seem'd really necessary, but yet it had like to have cost us our Lives; for while the Men were imploy'd about it, the Wind and the great Sea, against which the *Turks* know not how to defend themselves, agitated our Ship to that degree, that we were upon the point of being Shipwrack'd, but every body put a hand to work not to be lost in the Port; we pass'd all the Night in that agitation and fear, and it prov'd the worst that ever I pass'd in my Life.

The Pilot's want of Experience exposes us to the danger of a Shipwrack.

However, we continu'd to steer our Course the next day at break of day, and being got happily into the *Canal*, we discover'd the Great and Famous City of *Constantinople*, the Prospect of which is incomparably fine. We advanc'd as far as the Port of *Galata* to dis-imbark, and being come a-shoar, we went directly to the Jesuit's House.

Our arrival at Constantinople.

We

We tarry there for Monsieur de Chateau Neuf the King's Ambassadour at the Port.

We were inform'd there with the arrival of Monsieur *de Chateau Neuf* at *Gallipoli*, where he was stopt near three Weeks by contrary Winds. We were oblig'd to tarry for him, to deliver some Letters of Consequence to him, from the great General of *Poland*, and to obtain an Order by his means from the *Caimacan* of *Constantinople*, for the safety of our Passage into *Persia*.

A new accident stops our Projett.

Having obtain'd it, and being almost upon the point of our departure, I was unfortunately seiz'd for the third time in less than a year, with a cruel spitting of Blood, which broke all our Measures, the Physicians and our Fathers obliging me to go back into *France*, to endeavour my Cure.

While the Ship that was to carry back Madam *de Girardin*, after the decease of the late Ambassadour her Husband, was preparing to go away, I employ'd the little time I had left, to prepare my self also. At that time above Six Score Christian Slaves Saved themselves, one of which had the Confidence to fling himself on board our Ship before the face of his Aga, who was passing by in a small Boat: On the 23*d* of *October* we hois'd our Sails, the Ambassadrice, and the Abbot *Girardin* her Brother-in-Law being come

come on Board, who were receiv'd with the discharge of all the Cannon, which echo'd throughout the whole *Bosphorus*.

Whereas the Man of War call'd the *Adventurer*, which was to carry us, had engag'd to Convoy a Bark and a *Tartane* which were going back into *France*. They weigh'd their Anchors as soon as she, having first receiv'd the following Orders from our Illustrious Captain for the regulation of their Course, and for what they were to do in case of a Combat, *Viz.*

The Captain's Orders for the Regulation of their Course.

In case the Adventurer *prepares for a Combate, he shall signifie as much by a Blue Pennant under the fane of his Main Mast, whereupon both Ships shall likewise prepare for it.*

In case the Adventurer *thinks fit the two Ships should go before him, he shall put a White and Red Pennant under the fane of his Mizen Mast, in which case they shall place themselves in a file before him, and when he shall remove it, they shall return behind him as before, and Sail like him.*

In case he would have them to remain under the Wind, he shall put out a Blue and

White

White Pennant at the end of the Yard of the great Scuttle.

In case he would have them keep above the Wind, he shall place a White Pennant under the sane of the Top-gallant.

In case he would have the Masters to burn their Ships, and to come on board of him with their Sloops, he shall signify as much by placing a Red Pennant at the end of the Main Yard.

In case he would have them to look out for a Neighbouring Harbour, he shall put out a white Streamer at the end of his Mizen Yard.

When he shall desire to speak with the Bark, he shall put out a Blue Pennant at the end of his Ancient-Staff, and his Flag in the same place, to call the Tartane.

All things being thus dispos'd, and the Signals as aforesaid given, we passed the Seaven Towers at the beginning of the Night with a good Northerly Wind, by the which blowing briskly, we soon cross'd the Sea of *Marmora*, and the next day being the 24*th*, we reach'd the Canal of *Gallipoli* betimes. We met the *Ottoman* Fleet there

at

at an Anchor, compos'd of Eleven Great Ships only, in the middle of which appear'd the Ship of Captain *Paul* a Famous Pirate of *Livorn* very much disabled, who having fought some days before like a Lyon against the *Algerines*, and *Turks* together, was at last oblig'd to yield to their numbers, and to surrender after an obstinate Combat.

An Officer is dispatch'd to the Captain Bassa to agree about the Salutation.

As soon as we perceiv'd this Fleet, we sent out an Officer of the Ship to the Captain Bassa, to agree about the Salutation: but that General having answer'd that the Grand Seignior's Ships never return'd any Salute while they lay at an Anchor; we pass'd by without any Ceremony on either side, and we came immediately over against the Old Castles, where we were oblig'd to Anchor, to tarry for the *Tartane*, that had not been able to follow us. We pass'd the night very quietly in that place, and the next day being the 25*th*, we set Sail again about Nine in the Morning with a fair Wind. We Saluted the Old Castles as we pass'd by with five Cannon shot, to which they answer'd with nine sharp: We did the same passing by the two new ones, which answer'd with as many Shot as the former.

The Castles of the Dardanella are not so strong as they are reported to be.

I am now very sensible that I was in a very great Errour, when I imagin'd that those Castles were impregnable: Nothing can be more simple than those Forts; the which, excepting some Ramparts, have nothing that can defend them. The truth is, there are some large Pieces of Cannon in them, the effects of which appear'd to me very inconsiderable. The rebounds of the Boulets of the Old Castles indeed reach'd far beyond the middle of the Canal, but those of the last could hardly reach it. What should hinder eight or ten great Ships, that may easily pass there upon the same Line, from covering themselves on the Flanks on both sides, with other Ships, and from Steering their Course as far as *Constantinople*?

We pass over against Tenedo, Troy, Metelin, *and* Schio.

As soon as we got out of the Canal, of which those four Forts defend the Entrance, we discover'd the Isle of *Tenedo*, together with the City that bears the same name, without being able to observe any particular thing there, or in the Famous City of *Troy*, which stands opposite to it. *Virgil* tells us more of it in his Verses, where he describes the ruines of it, than we could find by our Eyes. The Wind continuing to blow briskly, we soon after

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after discover'd the Isle of *Metelin*, and having during the Night pass'd the Golf, one must pass steering ones Course towards *Smirna*, we found our selves the next day over against *Scbio*.

The North Wind having forsaken us there, we had a Calm for three or four days, which was follow'd by a Southerly Wind, which being directly contrary to us, we try'd in vain to reach the Canal that lies between the Isles of *Scbio* and *Ipsera*, and the Sea being very rough at the same time, we were oblig'd to steer above those two Isles, in order to reach the Port of St. *George* of *Schirro*, where we thought fit to put in for considerable Reasons.

The Wind becomes contrary.

Having lost two Passengers since we embarqu'd, and being fearful of a Contageous Distemper among our Men, by reason of some Plague Sores that had been observ'd about one of those that dy'd, Monsieur de la *Roque Perin* our Captain resolv'd to Anchor in the Port that is form'd by that Island, in order to cause his Men to be visited, and to ease the Ambassadrice who was very ill by continual Vomitings occasion'd by the tossings of the Ship.

The ill weather, and the fear of a Plague obliges them to put in at St. George of Schirro.

We

We enter'd happily into it, and having found a good ground, we drop'd our Anchors, and undesignedly allarm'd a small *French* Bark, that likewise Anchor'd there. However, we put out our Colours to reassure her, but she looking upon it as a Snare to catch her, durst not draw near us. While time was allow'd her to satisfie her self who we were, the Commissary of our Ship was sent on Shoar, to get some Provisions, by reason that ours began to fail. Some Officers follow'd him to divert themselves with Hunting: In the mean while the Patron of the Bark, which we had discover'd to be *French* by her Colours, which she hung out having descry'd ours, not coming up to us, like the other Ships that had follow'd us, we sent a Sloop to her to mind her of her duty. Whereupon the Patron immediately weigh'd Anchor, and having Saluted our Ship in passing by her, he came on Board to Salute our Captain, who straight caus'd a Strapado to be prepar'd for him, for having tarry'd so long to submit to the King's Colours. But my Lady Ambassadrix obtain'd his Pardon, and he came off with the fear.

A fatal Accident happen'd to the Commissary of our Ship.

The same day about Eight at night the Hunters being come back from the Village of St. *George*, brought us the uews of the fatal death of our Commissary, who was kill'd by

by one of our Store-keepers, who shot him in the Right Shoulder, of which wound he dy'd upon the Spot. This Accident stop'd us longer than we had design'd; for whereas our Captain was resolv'd to secure the wretch who had committed the Murther, and had made his escape, he thought fit to send an Officer a-shore, with a Company of Souldiers, to Summon the Chief Magistrate of the Village to use his utmost Endeavours to secure the Murtherer, thereby also to oblige his Landers to deliver him into his hands. The said Officer and his Men arriv'd two hours before day at the Village, the Inhabitants whereof, were terrify'd at the Ringing of the Alarum-Bell, and at the sight of our Souldiers. Five or Six Hundred *Grecians* dispers'd themselves immediately in all the parts of that small Island, and at last found the unhappy Fugitive, who being brought back to the Ship, was put in Irons, until he could be Try'd in due form.

We put out to Sea, and go to Anchor near Argentiere, *to enquire the* Algerine *Fleet.*

While some were imploy'd in search of him, the deceas'd was Bury'd on the Sea-Shore, near a little Chappel, built as 'tis most likely, by the Inhabitants of the Country: After which we weigh'd our Anchors, and put out to Sea with a favourable Wind, which in a short time enabled us to double the *Golden Cape*, and to discover the

Isle

Isle of *Argentiere*, where we Anchor'd, in order to inquire about the Fleet of *Algier*, which we had all along been in dread of, not having as yet been able to hear any thing about the Conclusion of a Peace, between that Republick and *France*.

We meet the Venetian Fleet

We remain'd two whole days in that Road, and could not put out to Sea until the Second of *November*, upon which, being favour'd by a fair Wind, we pass'd by the Isles of *Sapienza*, having met the *Venetian* Fleet by the way, Steering towards *Coron*: having pass'd the Golf of *Venice*, we discover'd the point of *Sicilly* towards night. However, we were somewhat disquieted all Night, about a Fire we perceiv'd at a distance; some imagin'd it was the Lanthorn of a Ship that Conducted some Squadron, which oblig'd us to stand upon our guard, and to prepare our Artillery in case of need: Others on the contrary affirm'd, that this Fire proceeded from *Mount Gibel*, which was within ken; but the next day we discover'd the falsity of our Conjectures, when we came over against the Cape of *Passaro*. The *Spaniards* keep a Garrison there in a kind of Fort, which they have built for the security of the Coast, and as soon as they discover any Ship, they are oblig'd to light Beacons from space to space, to warn the Country People to precaution themselves

themselves against the Pirates that land but too often there.

While we doubled that Cape, *M. de Persin* put on the Signal to give notice to the Barks, and the *Tartane* to draw near to his Ship, to be in a posture of defence, in case the *Spanish* Gallies should appear. Some time after we discover'd the Isle of *Maltha*, which lies about 20 Leagues from Cape *Passaro*. We met with a Storm in that place, which was follow'd with some Whirlwinds, and great Claps of Thunder, after which the Wind becoming favourable to us, we advanc'd as far as the Isle of *Pauteleria*, which notwithstanding the smallness of it, yields very considerable Revenues to the *Spaniards* who are Masters of it. We remain'd two days in sight of that Island, being surpriz'd by a great Calm there, occasion'd by the extraordinary heat of the weather; but a Southerly Wind happily arising, we continu'd our Course, and soon after discover'd the Cape of *Bonæ*.

We pass over against Maltha.

It is a point of *Africk* where there is no Fort, but those of *Tunis* keep a Beacon there for the security of their Ships, and of the Inhabitants of the Country, which a *Maharbou* or *Dervich*, who makes Penance there, takes

Precautions of those of Tunis to defend their Coasts.

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are to kindle, to give notice, by as many fires as he makes, of the number of Sails he discovers.

On the left hand of this Cape, stanes the Fort of *Galipa*, scituate upon a very high narrow Promontory, almost inaccessible, where the Cannons that are very numerous, are capable to defend the place from all parts, and to hinder the approaches of the Enemy. While we were considering all this, the South-East-Wind encreas'd to that degree, that we did run about three Leagues an hour, and we soon lost sight of the Isles of *Sembrow*. Had it continu'd, we had soon come within sight of *Sardinia*; but about Midnight it turn'd to North-West, and tormented us strangely all the remainder of the Night.

We are oblig'd to put into Barbary by stress of Weather.

This tossing and rowing of the Ship which agitated us by turns, discompos'd us extreamly, and the Contrary Winds, which from time to time occasion'd Whirlwinds, took from us all hopes of doubling the Isles of St. *Peter* so soon as we had expected, and the Wind still rising more and more, insomuch that we could no longer resist it, we were oblig'd to put into *Barbary*, which we did on the 14*th* of *November*, and dropt our Anchors over against *Portofarine*, which is a pretty good Haven, and where the small City of the same

same name, is pretty well Situated to shelter Ships from the great North-west, and Westerly-Winds. It is built at the foot of a high Mountain, upon a Peninsula, where the Ships may Ride securely. It belongs to those of *Tunis*, whose Capital City is not above 7 Leagues from thence, and there is no other way to it but through *Goletta*, where the Famous City of *Carthage* formerly stood; from whence you enter into a fine Lake, upon which *Tunis* is Built.

The North-West-Winds, which the *Provencals* call *Mistral*, oblig'd us to remain in that Road the *15th*, and *16th*. However we did not remain idle there: Some of our Men went into a small Island, where while some were shooting Pidgeons, which were very plenty there formerly, others imploy'd themselves in Fishing with Success. They took a Sea-Calf, which they wounded with Fire-Arms, and then made an end of him with Stones. The Flesh of it not being eatable, they only took the Skin to make Muffs and Pouches with it. They brought it aboard, with the Head fix'd to it. The Skin was about the largeness of a small Oxe's Hide. The Hair of it was extraordinary thick and smooth, blackish at the top, with two large whitish spots under the Flanks, it had no sign of a Tail, and the four Extremities were limited with the four

A Sea Calf is taken.

Finns, which this Animal equally uses in the Water, and on the Shoar, where it often spoils the Vines. Every one of the Finns was arm'd with five pretty large black Nails. The foremost appear'd considerably, whereas the hindermost were hardly seen, being cover'd with the Skin, and much smaller than the first. The Head resembles that of a Lyon, or a Leopard, excepting only that you can see no Ears it has. I us'd my utmost Endeavours to discover the Conduit of Sound, and could not discover it until I had laid the head quite bare, and then I perceiv'd two small hairy Conduits, within three or four fingers breadth of the Eye, which abutted to two little holes almost imperceptible, which I discover'd with a Probe upon the Skin. Its Tongue is very short and thick, the Jaws and Nostrils are like a Bulls, whose Bellowing it imitates exactly, as I was told by those who took it, and heard it as it was struggling for Life.

While we were thus agreeably imploy'd in our Ship, we discover'd four Sail coming from behind the point of the Mountain which covers the Road where we had Anchor'd, which frighten'd us at first; but we soon recover'd our fright, seeing them keep very close to the Shore; whereby we found that they were only Privateers. And indeed it was only a Squadron of four small Ships belonging to *Tunis*, which were going to

Porto-Sarmo,

Porto-Farino, with a Prize they had taken, which our *Adventurer* would have regretted Eternally, had he not been Inform'd soon after, that a Peace was concluded with *Algier*.

We heard the next day that *Mezzomorto* Dey of *Algier* had pass'd before us in one of those four small Ships. A Sedition among his People, had oblig'd him to flie in a little Bark, in which having been surpriz'd near the Golf of *Palma*, by those four *Brigantines* that were Cruising thereabouts, he was carry'd to *Porto-farina*, and from thence to *Tunis*, where he was kept a while.

Mezzomorto is taken by four Privateers of Tunis.

The next day being the 17th of *November*, we put to Sea again with a S. W. Wind, and continu'd our Course towards *Sardinia*, after having discover'd the Isle of *Guerite*, otherwise call'd *Fratelly*, by reason of two small Points that are discover'd from afar. At Night the Wind fail'd us, and then turn'd against us to a North West: However, we still endeavour'd to continue our Course, and notwithstanding a great Sea that tormented our Ship exceedingly, we made a shift to reach the Cape of *Poula*, near the Gulf of *Cagliari*.

We reach Sardinia, and Anchor before Cagliari.

We were oblig'd to tarry all the Night at the Cape, for fear of coming too near the

shoar. The next day betimes we advanc'd into the Gulf, there to Anchor and to rent out Ship which was much disabled by the preceeding days Wind and Sea.

Strange Adventure of Mezzomorto's *Wife.*

While our Men were imploy'd in refitting our Ship, the City of *Cagliari* which stood before us, made us reflect on the dismal Adventure of *Mezzomorto's* Wife, the same who pass'd before us two or three days before. That Queen was Daughter to the President of *Cagliari*, who was sending her under the Conduct of one of her Brothers into *Spain*, there to be Marry'd to one of the Grandees of the Kingdom. They were no sooner got out of the Port, but they were surpriz'd by the *Algerines*, who having taken them without any difficulty, carry'd their Prize directly to *Algier*. The young Slave pleas'd *Mezzomorto*, who omitted nothing on his side to gain her. She made use of that Dey's kindness for her to obtain leave for her Brother to go back to *Sardinia* there to fetch their Ransom, which that Prince granted her; but still without discontinuing his pursuits, against which this Generous Heroin defended her self bravely. Finally, the Brother came back, after some Weeks absence, and paid the Ransom that had been agreed on, for his Sister, and for himself; which being done, this young Maid, who

till then had express'd so much bravery of Mind, seeing the Ship ready to set Sail, chang'd her resolution all of a sudden, and turn'd *Mahometan* to Marry the Dey, who is at present as well as her self, Chastiz'd for her infidelity, and his Abjuration of the Christian Faith.

The following day being the 20*th*, we put out to Sea again, in order to endeavour to reach the Isles of St. *Peter*, which were about a hundred Miles distant from us. The Wind, having been long uncertain, at last became favourable for us, and we doubled a considerable part of that great Island before Night, but it soon turn'd about again, and made us pay severely for the short repose we had enjoy'd part of the day. Never was any Ship more agitated by Wind and Sea than ours was at that time, or expos'd to more frequent Whirl-winds, and never did any Man take more pains than M. *de Perin* on that occasion. Heaven rewarded him the next day for his assiduity and vigilancy, for the preservation of those that had been committed to his Charge.

It was on the 21*st* of *November*, being the day of the Presentation of the Virgin, that we discover'd about break of day a Ship, at sight of which we immediately prepar'd for a Combat. When we came within ken, we put out our Colours to oblige her to discover her self; but she not answering our expecta-

tion, we fir'd some Guns at her which made no Execution, by reason that we were at too great a distance. The Wind driving her upon us against her will, she endeavour'd to deceive us by putting out *French* Colours; but we soon discover'd the Cheat, by her endeavours to avoid us, and to steer another Course. We began anew to fire briskly upon her, whereat they being extreamly daunted, she made a contrary motion to what she had done till then. Whereupon we immediately pull'd in all our Sails, to allow her time to surrender; she was no sooner come up to us, but our Captain commanded the Patron to put out his Long-Boat, and to come on board of him. The Wretch obey'd and confess'd that he was a *Majoroan*, and that his Ship was a good Prize. Monsieur *de Perin* receiv'd him very kindly; and in order to secure his Prize the better, he caus'd all the Money, and all the Men that were in her to be brought on board his own Ship, and sent some of his own Men in their room, with an Officer to conduct her during the rest of the Voyage.

Tho' this Encounter was very happy, we could not forbear pitying the Fate of one of the Passengers that was taken on Board that small Ship. It was a Man of 70 years of Age, who having made great Efforts to raise the Ransom of an only Son, who had been long a Slave at *Algier*, had embarqu'd himself

himself at *Majorca*, in hopes of freeing him securely. The misfortune he had had of being taken and strip'd twice by Privateers before in going to *Algier* upon the same account had not discouring'd him, and he was returning thither again with Joy and Confidence, when he unfortunately fell into the hands of an Enemy he little thought on.

After this Expedition, we made up to the Gulf of *Palma*, there to tarry for an Easterly Wind, which we stood in need of, and to allow the Sea time to Calm. All things happen'd according to our desires, for having had a very quiet night where we rode, the next day being the 22*th*, an Easterly Wind arose, which having carry'd us by the three Rocks that are over against that Gulf, which are call'd by the Names of the *Bull*, the *Cow*, and the Calf, made us double the Isles of St. *Peter* in an instant. We lost sight of them the following night, and found our selves at break of day at the Extremity of *Sardinia*. That very day we pass'd the Mouths of *Boniface*, where our Ship was very much tormented by a great Sea; but finally, we got happily out of them by a favourable Wind, which having enabled us to double the Isle of *Corsica* in a short time, we discover'd the Coast of *Provence*. However, notwithstanding our

Having happily pass'd the Isles of Sardinia, *and of* Corsica, *we discover'd the Coast of* Provence.

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earnest desire of coming soon ashore, we were oblig'd to sustain the rage of the N. W. Winds for some few days, and to tarry at the Isles of *Tera*, until the Sea was grown calmer, so to continue our Course safely. Finally, the Sea being calm'd, tho not so soon as we desir'd it, we arriv'd at *Toulon* on St. *Andrew*'s day, where we apply'd our selves, as soon as we had dropt our Anchors, in the first place to return our most humble thanks to Almighty God, for the happy success of our Navigation.

We arrive at Toulon the 30th day after our departure from Constantinople.

It may be easily concluded from the faithful sincere Relation I have given of my Travels, that those who dedicate themselves to an Apostolical Life, must make provision against all the disquiets that attend their Employment. I leave to the Learned and Zealous the liberty of judging of the design that has been form'd for several years of opening a passage by Land into *China*, thro' the Great *Tartary*, and other Countries, into which the Lights of Faith have not yet been able to penetrate.

I am sensible that most of those who only judge of things by the exterior part, will perhaps Condemn my long Travels, since they have been of no use to the principal end I did propose, and that I have never had the happiness

happiness of seeing those happy Countries, the Spiritual Conquest of which had so much flatter'd my hopes: But besides that, I find a great Consolation in the Example of the Apostle of the *Indies*, whom Heaven thought fit to stop, when he thought himself nearest to it; I am sure, that those who will reflect on the different ways through which God Almighty's Providence has been pleas'd to lead me, will be oblig'd to confess that all my Misfortunes have perhaps serv'd as much to advance the Glory of his Name, as the most happy and most easie success could have done.

And tho' we have not met with that full Harvest, we expected to gather in our Travels, after being arriv'd to the term of our Mission, yet we have convinc'd our selves by the small taste we have had of it; of the pleasure one injoys in Christning an Infidel, in Instructing an Idolater, in Converting a Heretick, and in gaining a Sinner; the more than Paternal Tenderness of the great Master whom we serve, having afforded us those occasions, to apply our selves more fervently to his Service.

But tho' we had not found all those supernatural Consolations amidst all our Fatigues, the happy Tidings we have receiv'd since of the particular Blessings Heaven has been pleas'd to pour upon our Travelling Companions, who have expected us long in *Per-*

sia,

sia, and in *Turkey*, does sufficiently recompence us for all our past Labours, and makes us sensible that we have not been stopt in the middle of our Career, without a particular design of Providence. It will appear evidently by the Comfortable Letter we have receiv'd from *Hispaan*, from one of those fervent Missionaries whom God seems only to have detain'd in that Metropolitan of *Persia*, to reunite the *Armenians* to the Catholick Church, who have express'd so much Earnestness and Zeal for the Holy See, on the occasion of the Jubilee, which our Holy Father Pope *Alexander* the 8*th* of Blessed Memory, granted to all the Faithful, after his Exaltation to the Soveraign Pontificate. Here are the Contents of it word for word.

The End of the Fifth Book.

A RELATION OF What pass'd at *Julfa*, at the Publication of the Jubilee, In the Year, 1691.

HAving receiv'd the Letters, whereby a Jubilee was granted us, from our Holy Father, Pope *Alexander* the VIIIth. We thought our selves oblig'd, to make use of that favourable conjuncture, to set forth the Authority of his Holiness, to the utmost of our Power, and at the same time, to Establish several Doctrines of our Holy Faith, in a City, which we may call the *Geneva* of the *Armenians*, and the Seat of their Heresie. In order to succeed in an Enterprise so necessary for the Glory

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Glory of God, and so advantageous to all Christians, whether Catholicks, or Heretickes; we concluded, that our best way, was to act joinly with all the Missionaries, that are numerous in this place; and particularly with Monsieur *Pidou*, Titular Bishop of *Babylon*, who in Quality of Apostolical Vicar, represents his Holiness's Person in this Kingdom of *Persia*.

In order to take just measures, and to do all things with Order and Edification during that Holy time; we thought fit to divide the Exercise of the Jubilee, in the three Catholick Churches that are at *Julfa*; the first and most Ancient of which, is ours, not only free for the *Franks*, whose Parish it is, but also for the *Armenians* who frequent it. The second is, that, which they call here, the Church of the *Cherimanns*, who are five Brothers, the chief Catholicks, and most considerable *Armenians* of the Country. The Church is Officiated with a great deal of Zeal and Prudence, by the R.R. F.F. the *White Fryars*, the Provincial of which, whose Jurisdiction extends as far as the *Indies*, resides in this place. The third, is that of the Reverend Fathers the *Dominicans*, which is vacant by the Death of a Religious, who was an *Armenian* by Birth, come from *Abbenner*. Monsieur *Samson* Missionary of

Hamadan,

Hamadam, has taken the care of that Church upon him, until it be provided for.

All things being thus regulated by the general Approbation of every body; we pitch'd upon the first Sunday in *Lent* to make the overture of the Jubilee, and the third to close it. But first, we got his Holiness's Bull Translated into the *Armenian* Tongue, and we made three Copies of it, which we Adorn'd, with his Holiness's Coat of Arms in Gold, to please the *Armenians*, who have a great Veneration for those kind of Bulls, when they come to them from the Pope, or from the Patriarch, and they call them Letters of Benediction.

The Overture of this Jubilee should of right, have been perform'd in one of the *Franc* Churches, to make the *Armenians* sensible, that they ought to expect all their Jurisdiction from the *Roman* Church, as from the Spring head: But whereas, the main end of this Jubilee, was to make, both the Antient Catholicks, and Hereticks, whose Conversion we aim'd at, sensible, that the *Francs* and the *Armenians*, were but one and the same in Jesus Christ; we made no difficulty, to allow the *Armenians* to have that Overture made in their Budding Church, and to conclude it in ours, provided, that while a Function should be perform'd in one Church, all the Missionaries should assist at it, and assemble

assemble all the Catholicks of both sides there.

Thus the Overture of the Jubilee was made on the first Sunday in *Lent*, being the 24th of *March*, in the *Armenian* Catholick Church of the *Cherimanis*, where a world of People repair'd from all parts, to assist at the Reading of the Letter of Benediction, of the Holy Pontif of the Universal Church, and to learn at the same time, whas was to be done, to profit of the Favour he imparted to all Christians. The *Latin* Clergy, compos'd of twelve Missionaries, all with their Copes on, and as many *Franc* Scholars, all with Surplices, having the Lord Bishop of *Bagdat* at the head of them, appear'd there on one side, and on the other the *Armenian* Clergy, compos'd of three Priests, four or five Deacons, and abundance of Children, imploy'd in the Service of that Church, having at their Head two *Vertabiets*, Catholick Arch-Bishops, who declar'd themselves of late, for the *Roman* Church.

This Solemnity began with High Mass, which was Sung in *Latin*, with Dean and Sub-Dean, by my Lord of *Bagdat*, assisted by the other Missionaries, and our Scholars, who on that occasion, did all things with as much Exactness, Regularity, and Decency, as if it could have been done in one of our Cathedrals in *France*; at the Offertory, the

Arch-Bishop

Arch-Bishop *Michel*, who resides in the Church of the *Cherimanis*, advanc'd to the middle of the Altar, and put his Holinesse's Bull upon his head, after which he read it with a laudible voice, and explain'd it in few words: In the next place the R. F. *Hely* Provincial of the R. R. F. F. the White Fryars, who possesses the *Armenian* Tongue perfectly, made a very fine Sermon, to explain the importance thereof more at large, and at the same time to inform the *Armenians*, who are lately come to our Communion, what a Jubilee is.

The Explication of the Bull being ended, the Arch-Bishop took it into his hand again, and made every body kiss it, and put it upon their heads out of respect, beginning by the Clergy, and ending by the *Franks* and *Armenian* Catholicks. The Mass ended, and the Benediction of the Holy Sacrament given by my Lord of *Babylone* concluded that first action, which was one of the most Solemn of the Jubilee, by the sincere and indissoluble Union it created between the two *Franc* and *Armenian* Churches, to the admiration of the Hereticks, and extream joy and satisfaction of the Catholicks.

The next day being the *Monday* of the first week in *Lent*, all the Service was perform'd in our Church, which was as well adorn'd as ever I saw any in *France*, with great Tents of *China* Satin, Damask, and Tafeta,

Tafera, which set it off incomparably well. In the morning I sung High Mass there, the which was follow'd by the Benediction of the Holy Sacrament according to Custom. In the Evening after *Complyne* was Sung, the Reverend Father Provincial of the White Fryars made an excellent Controversie upon the marks of the true Church, at which abundance of Hereticks were present out of Curiosity. The Controversie was held in the form of a Thesis, maintain'd and defended by the same Father, and Combated by the Assistants. My Lord Bishop Argumented first, I was the second, and Father *Cherubin* of the Order of St. *Francis* was the third, and all in the *Armenian* Tongue. The manner of explaining things debated on both sides by way of Syllogisms was very agreeable to the Principal *Armenians* in that City, who have a great deal of wit, and are capable of those kind of Disputes, particularly by reason that their Litteral Tongue, as well as the *Arabian*, does not want necessary Terms for that way of Arguing. The Controversie being ended, the R. F. *Gaspar*, a White Fryar, Preach'd upon the Enormity of the Mortal Sin, and after Sermon, this second day ended with the Benediction of the Holy Sacrament.

Part of the Popish Evening Song.

On

On the *Tuesday* every body repair'd to the Church of the R. R. F. F. *Dominicans*, Administred by Monsieur *Samson* in the absence of those Fathers, and every thing was done there as it had been done at ours, excepting the Controversie. In the Morning High Mass was sung there: The Benediction given. In the Afternoon the *Complyne* was Sung. The R. F. *Cherubin* Preach'd upon the importance of Salvation. The Benedictioa follow'd as in the Morning, which ended the day.

On the *Wednesday*, which was the third day of the *Armenians* Great Fast, we return'd to the Church of the *Cherimanis*, there to Celebrate the Ceremony of the Ashes, which we thought fit to give them, in order to use them insensibly to the Holy Practices of the Church of *Rome*. Monsieur *Samson*, who has an excellent Tallent for Languages, explain'd that Ceremony to them by a very fine Sermon. After which my Lord Bishop of *Bagdat* perform'd the Ceremony of the Ashes, and Administred them to every body. High Mass was Sung with Dean and Sub-Dean, by our R. F. Superiour, and all being ended, *Coga Mourat*, who is the third of the *Cherimanis*, would needs treat the Missionaries, as *Coga Marvara* his Brother had done the preceeding *Sunday*: That which afforded most matter of Consolation in those two Banquets of Devotion, was,

That

That these Gentlemen, out of humility and respect would needs serve us at Table themselves, with their Children, who are the Chief of that City, and all made Gentlemen by the King of *Persia*, out of consideration of the Services their Ancestours have done to the Crown. The Repast being ended, we went back to Church, where Father *Hely* made a Controversie, as he had done before with us, about the State of Souls after Death. This Controversie was necessary to Cure the *Armenians* of their Errour, in believing that the Souls after the separation neither go immediately to Heaven, nor Hell, nor yet in Purgatory; but that they are preserv'd in a certain place which God assigns them, until at the Day of the Universal Judgment, they are sent to their Eternal Abode, either Happy, or Unhappy, according to the Merit of their Actions. The Controversie was very Solemn again, my Lord Argumented in it as before, and after him our R. F. Superiour, and the R. F. *Gaspar* White Fryar. The Benediction being given, and the Complyne ended, every body retir'd.

On the *Thursday*, *Friday*, and *Saturday*, High Masses, and Predications were perform'd as before, still with a great Concourse of People, insomuch that there was a necessity of Preaching twice a day, as had been done the *Monday* and *Tuesday* before, and as we did all the following week. On the *Mon-*

day,

day, which was the day on which the Service was to be perform'd in our Church, the Arch-Bishop *Michael Kertabier* Preach'd about the Wrath of God, which extends so far as to Condemn a Soul to the dreadful Pains of Hell. On the *Friday* the R. F. Provincial of the White Fryars, Preach'd upon the Torments of the Damn'd, and the Eternity of Hell Fire against the Errour of the *Armenians*, who are of Opinion, that after some time God will have mercy on the Souls that are in Torment, which they ground upon some Traditions of their own, and the Translation of their Fathers, whereby they are taught that Jesus Christ by his Holy Passion, and by his Triumphant Resurrection has vanquish'd and destroy'd Hell. This Sermon was Preach'd in the Church of the R. R. F. F. *Dominicans*.

The following day which was the *Saturday* I Preach'd in the Church of the *Cherismanis*, the terrible but yet certain truth of the small number of the Elect, which surpriz'd every body; so much the rather, because I shew'd them that it was not only to be understood of the Infidels and Hereticks, but also of the Christians and Catholicks. I observ'd in this place, what I had formerly observ'd in *France*, in my Missions among the *Hugenots*, that the best way to Convert Hereticks and Schismaticks, is to Preach Eternal Truths to them, and the terrible

Maximes

Maximes of our Religion; which being expos'd to them plainly, but yet pathetically, strikes them, and obliges them to declare here, what I have often heard them say in *France*: Our Ministers and our Vertabiets deceive us, and we have never heard this from them.

The same *Saterday* I did what I had done before. I went from House to House to Inculcate what had been said in the Churches, and to dispose every body to gain the Jubilee. But I went particularly among the Slaves, and other abandon'd Persons, to the end that both Rich, and Poor, Blind, and Lame, all might participate to that great Banquet of the Father of the Family, whic was preper'd for all. They began to bring Women to me who desir'd to be Converted, and who having never been Confess'd by any Catholick Priest, were willing to make their Abjuration in the Tribunal of Penitence.

The second Sunday in *Lent*, which was also the second Sunday of the Jubilee, was very solemn, by reason of the Office that was perform'd in the Church of the R. R. F. F. *Dominicans*; High Mass was Sung there by my Lord of *Bidou*, who afterwards Preach'd an Excellent Sermon upon the Subject of Receiving the Sacrament unworthily. That Prelate is sufficiently known in *France*, both by the Greatness of his Birth,

Birth, and by the Missions he has made in *Poland*, especially at *Leopold*, where jointly with the Famous *Clement Galani Theatin*, his Master, he has establish'd a very fine College, maugre all oppositions, for the instructing of the *Armenians*. As this Prelate is perfectly acquainted with the Errours of the *Armenians*, having read all their Books, besides his being very well vers'd in their Tongue, he Combats their Superstitions in a way which they can no wise answer. The Devotion was great on the day that Prelate Preach'd. A Controversie was held in the Afternoon upon the particular Judgment, and the rest as before.

The next day, being Pope St. *Gregory*'s Day, so much Reverenc'd by all the Eastern Nations, and even by the *Armenians*, whose Schism and Heresie he Condemns, absolutely ordering all People to submit to the four first *Oecumenical* or General Councils, and consequently to that of *Chalcedon*, in the same manner as they submit to the four Evangelists. We thought it very necessary to render the Name and Memory of that incomparable Doctor of the Church yet more Famous in a Place where his Authority could be of use. Therefore his Festival was Solemniz'd with all the Pomp that could be in our Church; where all the Religious assisted with their Copes on, and our Scholars

lars in Surplices, as the Seminarists are in *France*. High Mass was Sung by Monsieur *Sanson*, and Celebrated with all the Regularity and Exactness imaginable. And whereas he speaks the *Armenian* Tongue perfectly well, he made a very moving and very pressing Sermon about the Love and Charity we ought to have towards our Enemies. He shew'd a Crucifix, and drew Tears from all the Auditors. The rest follow'd as before.

On the *Tuesday* there was nothing extraordinary.

The *Wednesday* was Famous by a solemn Service we made for the Souls of the Dead, in order thereby to Establish the Truth of Purgatory, which the *Armenians* reject. We had erected a Monument in the middle of the Church, very neat, and very full of Lights. The Altar was cover'd with Black Velvet and Satin. The R. F. Provincial of the White Fryars Sung High Mass upon it, and Preach'd about Purgatory. He shew'd that the practice of Praying for the Dead, was very necessary, and Holy. After which the Solemn Absolution was pronounc'd round about the said Monument, and all ended with the Benediction of the Crucifix, which was expos'd, as it is Customary, in several of our Churches in *France*.

All

All these Ceremonies being practis'd with Majesty and Devotion, move the *Armenians* extreamly, and inspire them insensibly with Love for our Holy Religion. For which Reason, they say that *Rome* is above all, and that they see nothing like it among them; they confess freely, as I have already observ'd, when they hear us Preach, that their Vertabiets who are Reverenc'd among them as their Chief Doctors, cannot do it; thus by degrees they fall off from them, and join with us, out of Esteem and Affection.

The Morning Service being thus ended, a Controversie was held in the Afternoon, about the same Purgatory. The *Armenians*, who had relish'd the preceeding Disputes, came to propose their difficulties themselves, to the end, that they might not have any thing to reproach themselves with upon that Subject. Finally, to show that the Union we desir'd to Establish between the *Latin* and *Armenian* Church, was not only an Union in relation to Living Persons, but that it ought also to extend to the Dead; we went all in a Body to the Church-Yard, to pray upon the Graves of the *Armenian* Catholicks. The *Armenian* Priests, who Officiate at the Catholick Church of the *Cherimanis*, perform'd at the Graves of ours, what we had done at theirs.

The *Thursday* and *Friday* pass'd as usually, excepting, that my Lord Preach'd on the

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Friday at the *Cherimanis*, upon the Subject of Receiving the Sacrament Worthily; and at Night, the R. F. *Hely*, made another Controversie upon the two Kinds, which the *Armenians* pretend ought to be Receiv'd at the Holy Communion, and upon the obligation that lies upon the Catholick Priests, to put Water into the Chalice at the Holy Sacrament of the Mass. The *Armenian* Priests and the other Assistants, propos'd their difficulty upon the Article with more heat than before.

On the *Saturday*, the concourse of People was very great in the Church of the R. R. F. F. *Dominican*, but especially of *Armenian* Catholick Women, being drawn thither by the report, that the *Armenian* Catholicks where to Sing Mass, and to perform a Solemn Service there. It was perform'd with all the Majesty their Church is capable of, which indeed, neither wants fine Musick, nor fine Ceremonies, as I have often seen it my self, especially at *Jehmiarin*, which is their Patriarchal Church, where their Patriarch and other Arch-bishops and Bishops Officiate, with an Order and Exactness, little inferior to that which is practis'd in many Churches of *France*. Monsieur *Samson* reached upon the Subject of Back-biting and Reviling

The *Saturday*, abundance of People began to take the Sacrament at the *Cherimanis*; but

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but the most Solemn Action of all the Jubilee was, the last which was perform'd in our Church, for the conclusion of it, we took all necessary measure to render the general Communication that was to be perform'd the most Solemn that possibly could be, and to Solemnize the Procession of the Holy Sacrament, that was to conclude all with Success, Pomp, and Devotion. In order whereunto, we Adorn'd our Church beyond what it was before, and took from the other Churches, all the Ornaments that could contribute to render that Festival the more Solemn. As for the out-side, we dispos'd the walks of our Garden in such a manner, that the Holy Sacrament might pass very conveniently through them. At the same time we prepar'd all things necessary to make a Volly of Shot, with the Muskets and small pieces of Ordinance, of a reasonable size, which we fortunately found among our *Francs*: We caus'd a very fine Canopy to be made, adorn'd with a fine Curtain of green Damask, supported by four painted sticks, adorn'd with four fine knobs ont he top, without mentioning the neatness of the Altar we had Erected in the middle of the Garden, to serve as a Repository or Resting place for the Holy Sacrament.

The Report of this Solemnity, assembled such a prodigious number of People, betimes

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in the Morning, that our Church was immediately fill'd up; in so much, that we were oblig'd to place Ladders, for People to get up into the Galleries. In the mean time, the Missionaries were imploy'd in all parts to Confess People. The time of the Service being come, those that were to Officiate, were plac'd in such a manner, that the *Latin* Clergy was on the Right, in the Quire, and the *Armenian* Clergy with two Vertabets and an Arch-Bishop, on the Left; both the one and the other were Dress'd according to the Custom of their Country, with Surplices, Stoles, and Copes. The Spectacle charm'd every body. High-Mass was begun with more Solemnity than ever. The Bishop Officiated with the Deacon and Sub-Deacon: When they came to *Gloria in Excelsis*, it was first Sung in *Latin*, and then in *Armenian*: The Epistles and Gospels were Sung in the same manner. After our Creed, an *Armenian* Priest made a Solemn Profession of Faith, in the Name of all the Members of his Church, sounding the Name of *Alexander* the VIIIth, whom they acknowledg'd as their Chief and Pope: That being done, our young Scholars Sung their Himns in *French*, and the young *Armenians* Answer'd them in their own Tongue. This variety of Singing of Hymns, and Praises offer'd to God, lasted as long as the Mass, in so much, that every body Triumph'd with

Joy

Joy to see that Union, which had never been seen before in that City, where besides their Natural Aversion to the *Franci*, they are the most obstinate in their Heresie of any in all *Armenia*. But the general Communion which was perform'd at the same time, was a spectacle capable to rejoice the very Angels. The young Children, both *Armenians* and *Francs*, were the first that drew near the Holy Table, and after them, the Men and Women separately. During all this time, the Church sounded with *Franc* and *Armenian* Hymns. Never was so much Devotion, or so many Communicants seen at once in *Julfa*, or in all *Armenia*. The *Francs* and *Armenians*, Embrac'd each other mutually, with all the Testimonies imaginable of a sincere Kindness and Union. Publick Prayers were made for all Christian Princes; in fine, notwithstanding all the opposition of the Heretical *Vertabiet*, who continually Exclaim'd and Preach'd against us, and declar'd all those Excommunicated who should come to our Assemblies; above two or three hundred *Armenians* Communicated at this Jubilee. There were also several general Confessions, and I receiv'd some of them, which gave me a great deal of comfort. As soon as the general Communion was perform'd, I went away with my Surplice and Stole, to conclude the Jubilee by a Sermon, upon the Subject of Relapses; in which, I

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show'd them, that that Sin is the greatest Sin in the world, and that which is the most opposite to the Glory of God, and to the Infinite Goodness of our Saviour, to the Honour of the Church, and to the Salvation of Mankind; in a word, the Sin, which of all Sins, makes us most despicable in this Country, to the Infidels and Hereticks: At the end of the Sermon, I made use of the *Idea Moses* us'd, to remind all these fervent Catholicks, of the Promise they had just made to God; placing the *Franc* Catholicks on one side, and the *Armenian* Catholicks on the other, pronouncing to them, the Maledictions and Benedictions contain'd in the Book of *Deuteronomy*. The Sermon and Mass being ended, we began to dispose our selves for the Procession.

It was contriv'd in this manner: An *Armenian* * *Acolyte*, bearing a fine Banner, march'd at the head: He had two other *Armenian Acolytes* at his sides, dress'd according to the custom of their Church; after them, came a *Franc Acolyte*, bearing a fine large silver Cross: He had two other *Franc Acolytes* at his sides, with Surplices on, bearing two fine silver Candlesticks; after which, came the *Armenian Acolytes*, Deacons, and Sub-Deacons, and after them our *Acolytes*, with lighted Wax-Candles. The Priests follow'd in the same order, with Copes

* *Novices, or such as Minister to the Priest at Mass.*

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Copes on. Two *Armenian* Vertabiets preceeded the Holy Sacrament, one of them was an Arch-Bishop, follow'd by two *Acolytes*, casting Incense continually before it. My Lord Bishop of *Bagdat*, carry'd the Holy Sacrament under a Rich Canopy, supported by four Catholicks, two of them *Francs*, and the other two *Armenians*, all four the most considerable of their Nation. When the Procession appear'd in our Garden, which is one of the finest in *Julfa*, the Holy Sacrament was saluted by a volly of small Shot, and of Ordinance plac'd to that end. It continu'd in this Order as far ar the Altar, we had Erected in the middle of the Garden, where after a little rest, we gave the Benediction of the Holy Sacrament, and then we had a second discharge of our Artillery. Finally, we went back to the Church, while the Air was fill'd with the *Latin* Hymns, and *Armenian* Canticles, which succeeded each other. The Procession being come into the Church, and the Solemnity was concluded, by a third Benediction of the Holy Sacrament, and a third discharge. There never was a greater concourse of People, nor more earnestness express'd, than there appear'd that day, to see Jesus Christ Triumph in the middle of his Enemies. The Women who are extremely reserv'd here, forgot the custom of their Country in some measure on that occasion: For being Transported with

the same Zeal that mov'd *Zachy*, when he mounted on the wild Fig-Tree, they clamber'd upon the Lattices that are fix'd against the walls of our Garden, to behold that Edifying Ceremony, the like of which they had never seen. Indeed, I can affirm, that I never saw so comfortable a sight in my Life before, and the Tears of Joy which I spilt on that occasion, made me forget all the Sufferings we had undergone in the former Persecutions.

All things having succeeded so well, we thought fit to conclude all by a Treat we made for the *Armenian* and *Franc* Clergy, in order to keep them in an indissoluble Union. But it was a very modest Treat, altogether like to those of the Primitive Christians, in which a thousand Blessings were given to his Holiness, and to the *Roman* Church. Finally, the Zeal of that day was so great, that after Dinner we were oblig'd to Sing Vespers solemnly, at which I desir'd Monsieur *Samson* to give us one Sermon more, to satisfie the Auditors who desir'd it. He Exhorted them to preserve and maintain the Union that had been made. The Sermon was follow'd by the Bendiction of the Holy Sacrament.

Thus pass'd our Jubilee. I may say without Lying, that comparatively, I have never seen any better perform'd in *France*. The number of those who Confess'd themselves, and

and took the Sacrament, has been very considerable, considering the Country in which we are. Several Persons are come to us to abjure their Errors. Those who were only Catholicks out of Policy before, have convinc'd us that they were really Converted. We have had the satisfaction to see a perfect Union among them. The good Party has been extreamly strenghten'd. Two of the seven Vertabiets that are at *Fulsa*, have declar'd for us, and a third is a true Catholick, at the bottom of his Soul. Our Enemies are surpriz'd, to see the Blessings that God pours upon us, after so many Persecutions they have rais'd against us, in order to ruin us, and drive us out of *Fulsa*. The *Calanier* our mortal Enemy begins to be better Natur'd: The great Vertabiet of this City can hardly harm us for the future, and we do not question, but we shall be able to Establish the Kingdom of Jesus Christ here. Finally, the next day after the conclusion of the Jubilee, which was the day of great Saint *Joseph*, Protector of our Church, the *Cherimanis* sent me word that they were resolv'd to build us a larger Church, and that they would provide for it themselves: This News rais'd our Joy to the utmost degree, and that it was encreas'd the next day, when the chief of those Gentlemen confirm'd his promise to me, assuring me that in few days he would come to us himself to take proper

measures about it; in order to which, Brother *Baloe*, who is an excellent Architect, will be very useful to us, either to give us a good draught, or to help towards the putting of it in Execution. Blessed be the Son who turns all things to his Glory, and to the Advantage of his Servants.

The End of the Jubilee.

A Supplement

A SUPPLEMENT *out of* Hacluyt *and* Purchas, *Describing several Roads and Journeys over Land to* China.

Notes Collected by Richard Johnson, *who was at* Boghar *with Mr.* Anthony Jenkinson, *of the Reports of* Russes, *and other Foreigners, giving an Account of the Roads of* Russia *to* Cathaya, *as also of sundry strange People.*

THE first Note from one *Sarnichobe*, a *Tartarian*, and Subject of the Prince of *Bogara*, whose Subjects are *Tartars*, bordering upon *Kizilbash* or *Persia*, shewing the way from *Astrakan*, which is the farthest part of *Russia* to *Cathaya*, as follows.

From *Astrakan* to *Serachich* by Land, Travelling leisurely, as Merchants use to do with their Goods, is Ten days Journey.

From *Serachich* to a Town call'd *Urgenshe*, 15 days.

From *Urgenshe* to *Boghar*, 15 days.

From *Boghar* to *Cascar* 30 days.

From *Cascar* to *Cathaya* 30 days Journey.

By

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By the same Party a Note of another way more secure for the Traveller, as he Reports.

From *Astrahan* to *Turkemen* by the *Caspian-Sea*, 30 days with Barks.

From *Turkemen* to *Urgenshe* by Land, especially with Camels carrying the weight of 15 Poods for their ordinary Loads, 10 days.

From *Urgenshe* to *Boghar* 15 days.

Note, At the City of *Boghar* is the Mart or Rendezvous of the *Turks*, the Nations of those Quarters, and the *Cathayans*.

The Toll to be there paid, is the 40th part of all Goods or Merchandizes.

From thence to *Cascar* is one Months Journey; and from *Cascar*, which is a Frontier Town belonging to the Great *Kan*, passing through many Towns and Forts by the way, is also a Months Travel for Merchants by Land to *Cathay*.

Farther, as he has heard, not having been in those parts himself, Ships may Sail from the Territories of *Cathain* into *India*. But of other ways, or how the Seas lie by any Coasts, he knows not.

The

The Instructions of another Tartar *Merchant living in* Boghar, *as he learnt it from others of his Countreymen who had been there.*

From *Astrakan* by Sea to *Setachich* is 15 days Sail; affirming also that a Man may Travel the other Roads before mention'd, by *Turkemen.*

From *Serachich* to *Urgense* 15 days.

From *Urgense* to *Bokar* 15 days.

Note, That all these last 30 days Journey you meet with no Houses; therefore Travellers lodge in their own Tents, and carry their Provision along with 'em; and for Drink, you shall meet with Wells of good water every day at Baiting Places equally distant one from another.

From *Bogar* to *Tashent*, Travelling leisurely with Goods, 'tis accounted 14 days by Land.

From *Tashent* to *Occient*, 7 days.

From *Occient* to *Cascar* 20 days. *Cascar* is the Chief City of another Prince, lying between *Boghar* and *Cathaia*, call'd *Reshit Kan.*

From *Cascar* to *Sowchich* 30 days. This *Sowchich* is the first Frontier Town of *Cathay.*

From *Sowchich* to *Camchick*, is 5 days Journey, and from *Camchick* to *Cathay* is two

two Months Journey through a Countrey all the way Inhabited, temperate, and well replenish'd with innumerable sorts of Fruits; and the Chief City of the whole Land is *Cambalu*, 10 days Journey from *Cathay*.

Beyond this Land of *Cathay*, where the People are reported to be extreamly Civil, and vastly Wealthy, lies the Country which in the *Tartarian* Language is call'd *Cara-Calmack*, Inhabited by Black People: But in *Cathay*, the greatest part of the Country stretching to the Rising Sun, the People are of a White and Fair Complexion. They also profess the Christian Religion, as the *Tartars* report, or something like it; and they speak a peculiar Language, quite different from that of the *Tartars*.

All the Roads before mention'd, are free from any Great or Furious Bears, but pester'd with Wolves both black and white. For by reason that the Woods are neither so thick, nor so numerous as in many parts of *Russia*, but only here and there a Forest of small extent, the Bears never breed that way. But those Woods that are, are haunted with some other Beasts, and more especially, and particularly with one that the *Russes* call *Barse*. This *Barse*, by the Skin of one that was here put to Sale, seems to be near as big as a great Lyon, spotted very fairly, aud therefore here we take it for a Leopard or Tyger.

Note,

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Note, That all this 20 days Journey from *Cathay*, you Travel through a Country call'd *Angrem*, where those Beasts chiefly breed that yield the best Musk; the choicest Perfume is cut out of the Belly of the Male. The People are Tawnie, and because the Men have no Beards, nor differ in Complexion from Women; for distinction sake, the Men wear round Bosses of Iron upon their Shoulders, and the Women upon their Privities. In this Countrey the People feed upon Raw Flesh, as also in another call'd *Titay*, or *Kitay*, the Prince of which is call'd *Can*. They Worship the Fire; their Countrey lying 30 days Journey from Great *Cathay*, and in the way between both, lie the Beautiful People, that cut their meat with Knives of Gold: These People are call'd *Comorom*; but the Land of the *Pigmies*, or little People, is nearer to *Mosco*, than *Cathay*.

Instructions

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Instructions of one of Permia, *who said he had Travell'd to* Cathay *the way before mention'd; as also another way near the Sea Coast, as follows; which Note was sent out of* Russia *from* Giles Holms.

FRom the Province of *Daina*, the way to *Pechora* is known; and from *Pechora*, Travelling with *Olens* or *Harts* 'tis six days Journey by Land, and in Summer as many by Water to the River *Ob*.

Ob is a River full of Flatts, the Mouth of which is 70 *Russian* Miles over. And three days Journey from thence, upon the Right Hand, is a Place call'd *Chorno-lese*, or the *Black-Woods*: And not far from thence, a People Inhabit, call'd *Pechey-Coni*, wearing their Hair by his Description, after the *Irish* fashion.

From *Pechey-Coni* to *Foult Calmachey*, 'tis three days Journey, and from thence to *Chorno-Callachey* three days, tending to the South East.

Both these People are of the *Tartar's* Religion, and Tributaries to the Great *Kan*.

Certain Countries of the Samoeds *that dwell upon the River* Ob, *and upon the Sea Coasts beyond the said River, Translated word for word out of the* Russian *Language, and*

and Travel'd by a Russ *born in* Colmogro, *whose name was* Pheodor Towrigin, *who by Report was slain the second time that he was Travelling those Countries.*

Upon the Eastern part, beyond the Country of *Ugori*, the River *Ob* runs upon the most Westerly part thereof. Upon the Sea Coast live the *Samoeds*, whose Country is call'd *Molgomsey*, who feed upon the Flesh of *Olens* or *Harts*, and sometimes eat one another. If any Merchant come to Traffick with 'em, they kill one of their Children, as the greatest Feast they can make. If any Merchant happen to die among 'em, they never Bury him, but eat him; and in the same manner they eat their own Dead. They are very ill favour'd, with flat Noses, but are swift of Foot, and Shoot very well. They Travel upon Harts, and Dogs, and Cloath themselves with Sables, and Harts Skins.

Upon the same Coast, beyond the People before mention'd, live another kind of *Samoeds* by the Sea side, that speak another Language. These People one Month in a Year live in the Sea, and never dwell upon Land for that Month.

Beyond these People, still upon the Sea Coasts, live another sort of *Samoed*, that feed upon Flesh, and Fish, and Trade in Sables, white and black Foxes, Harts, and Fawn Skins.

The

The Relation of Chaggi Memet, *a* Persian *Merchant, to* Baptista Ramusius, *and other Eminent Citizens of* Venice, *concerning the way from* Tauris *in* Persia, *to* Campion, *a City of* Cathay, *by Land; which he Travel'd himself before with the Caravans.*

	Days Journey.
FRom *Tauris* to *Sultania*,	6.
From *Sultania* to *Casbin*,	4.
From *Casbin* to *Veremi*,	6.
From *Veremi* to *Eri*,	15.
From *Eri* to *Bogara*,	20.
From *Bogara* to *Samarchand*,	5.
From *Samarchand* to *Cascar*,	15.
From *Cascar* to *Acsu*,	10.
From *Acsu* to *Cuchi*,	10.
From *Cuchi* to *Chialis*,	10.
From *Chialis* to *Turfon*	10.
From *Turfon* to *Camul*,	13.
From *Camul* to *Succuir*,	15.
From *Succuir* to *Gauta*,	5.
From *Gauta* to *Campion*,	6.

Campion is a City in the Empire of *Cathay*, in the Province of *Tangut*, from whence comes the greatest quantity of Rubarb.

A

Long and Dangerous JOURNEY

From Lahor, *a City of the Great* Mogul, *to* China *over Land, by* Benedict Goez.

UPON the Relation of the *Mahometan* mention'd in *Xaverius*'s Letters, *Pimenta*, Father Visitor of the *Jesuits*, sent notice thereof to the *Pope*, and *Spaniard*. They hearing of such a mighty Christian Nation, the Vice-Roy of *India* was Commanded to follow *Pimenta*'s Directions, who employ'd *Benedict Goez*, a *Portuguese* Jesuit in that Discovery: Furnish'd like an *Armenian* Merchant, and changing his Name to *Abdula Isai*, which latter appellation signifies a Christian. Thus obtaining the Great Mogul *Achabar*'s Letters Patents to his Vice-Roys, and Governours,

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nours, as also to the Neighbouring Princes, he departed in Company with one *Isaac* an *Armenian*, from *Lahor* the sixth of *January*, 1603. Every Year there is a Caravan of Merchants that pass out of these parts into the Kingdom of *Cascar*, about 500 together, for their better defence against Robbers. With these he joyn'd himself, and in a months time came to *Athec* in the same Province of *Lahor*. After the passing of a River, and a months stay, he came in two months to *Passaur*, from whence Travelling to a certain small Town, they met with a Hermite, who told 'em, that about 30 days Travel from thence lay the City of *Capherstam*, into which no *Saracen* might be permitted entrance; but *Ethnicks* might enter except into their Temples. He tasted also of their Wine, of which that Country was very fertile. They likewise go to their Temples in Black.

In the place where they met the Hermit they stay'd 20 days, and were forc'd to hire 400 Souldiers of the Governour for their defence. in 25 days they Travell'd from thence to *Giridali*, the Merchants keeping Arm'd upon the tops of the Hills, and the Carriages in Valleys, to prevent Thieves that are accustom'd from the tops of those Hills to stone the Travellers: However, they were assail'd, and many wounded by those Robbers.

After

After 20 days more they came to *Cabul*, where they stay'd eight months. At this place there happen'd into their Company the Sister of *Mahomet Can*, King of *Cascar*, by whose Country they were to pass toward *Cathay*. She was call'd *Agebane*; *Age* being an Honourable Title annex'd to her Name, as a Pilgrim to *Mecca*, from whence she was then but newly return'd, and being in some want, borrow'd 600 Ducats in Merchandize of *Goez*, which she afterwards repaid in Merchandize more proper for *Cathay*: That is to say, in a kind of Marble, by some call'd *Jasper*, by the *Chinese Tusci*, which is of two sorts; the one taken out of the bottom of the River *Cotan*, by such as Dive for it, as they do for Pearls, being like to great Flints: The other, meaner, and drawn out of the Mountain call'd *Conschogui Cascio*. The Solitariness of the Place, distant from *Catan* 20 days Travel; and the hardness of the Stone which they mollifie with Fires over the place, make it very dear: And the Merchants that purchase this Privilege of the King, carry along with 'em a Years Provision for their Labourers.

From *Cabul* they went to *Ciarcar*, where the *Mogull*'s Patents, by virtue of which they hitherto had been Tribute-free, were neglected by the unruly Borderers; from thence to *Parua*, the last Town in subjection to the *Mogull*. After five days stay, they

 pass'd

pass'd in 20 days over exceeding high Mountains to the City of *Aingharan*, and in 15 days more to *Calcia*, where the People resemble the *Hollanders*. After a Journey of ten days more, they came to *Gialalabath*, where the *Bramins* exact Custom, granted 'em by King *Bruarate*. Fifteen days after, they got to *Talban*, where by Civil Broils, they were stay'd for a Month, the *Calcians* being in Rebellion. From thence they Travel'd to *Cheman*, under *Abdulaban* King of *Samarban*, *Burgavia*, *Bacharate*, and other Confining Kingdoms, where the *Catlians* rob'd 'em of a great part of their goods. After 8 days troublesom Travel they came to *Badascian*, where they were fleec'd a second time; neither were they free at *Ciarciumar*, which was their next Resting Place; from whence in ten days they arriv'd at *Serpanel*, a Desart place, and 20 days after to *Sarcil*, a Country full of Villages. In two days Journey from thence, they reach'd *Ciecialith*, a Mountain all cover'd with Snow, where in six days Travel many of the Company perish'd with cold.

From thence they attain'd to *Tanghetar*, in the Kingdom of *Cascar*, and in 15 days after to *Jaconich*, which Journey was likewise so tiresom, that *Goez* lost six Horses. From thence he went to *Hiarchan* the Royal City of *Cascar*, in *November*, 1603. a Mart Famous for Concourse of Merchants, and variety

variety of Merchandize. He Presented the King with a Watch, a Looking-Glass, and other European Presents, and thereby obtain'd his Letters Patents for furtherance of his Journey.

From thence he went with the Caravan *Basha*, who purchases his place of the King at a dear rate, about the midst of *November*, 1604. to *Jolci*, *Hancialix*, *Alceghet*, *Hagabateth*, *Egriar*, *Marcetelec*, *Thalec*, *Horma*, *Thoantac*, *Mingrieda*, *Capetalcol*, *Zelan*, *Sarc Guebedal*, *Cambasci*, *Aconsersec*, *Ciacot-Acsu in* 15 days; a very tedious way over Stones and Sands. In this Journey they pass'd the Desart of *Carcathay*. Thence they Travel'd to *Oitograch Gazo*, *Casciani*, *Dellai*, *Saregabedal*, *Ugan*, and *Cucia*. And aftr a Months stay there, in 25 days more to *Cialix*, Govern'd by the King of *Cascar*'s base Son, with whom at first he had some difference about Religion, which was pacify'd with a Gift. And in a Disputation with the Mahumetan Doctors, before him the Vice-Roy sided with *Goez*, affirming that the Christians were the true *Muzzelmen*, and that their Ancestours profess'd that Law; a thing worthy to be observ'd. Here he met with some Merchants in their return from *Cathay*, who gave him an account of *Ricci*, and some other Jesuits at *Pequin*; and here it was that he learnt first of all that *China* was *Cathay*. At his departure from *Cialix*,

Cialix, the Governour gave him Letters of Pass, and inscrib'd him a Christian, according to his desire; at which a Mahumetan Priest very much wonder'd, affirming, that theirs with the Region, shifted also their Religion.

In 20 days they came to *Pucian*, then to *Turphan* a Fortify'd City; thence to *Aramuth*, and so to *Camul*, the last City of the Kingdom of *Ciales*. In nine days we came from *Camul* to the Northern Walls of *China*, where they stay'd 25 days, expecting the Vice-Roy's Answer for their admission, at a place call'd *Ciaicuon*. And then being entred the Walls, they came in one days Journey to the City *Socieu*.

All the space between *Cialis*, and the Borders of *China* is subject to the inroads of the *Tartars*, which is the reason that Merchants Travel in the day time in great fear, looking out ever and anon, to see whether the Coasts be clear, and Travelling in the Night with great silence and Secresse. They found several *Saracens* slain in the High way. The Countrey People they seldom kill, but Rob them of their Cattel: As for Corn and Rice, they hold it food for Beasts, and not for Men; and feed upon Flesh, living a hundred years.

The *Saracens* in these parts are effeminate, and might easily be subdu'd by the *Chinesses*, if they would attempt it. On the West

West parts of *China* stands a Wall, rais'd on purpose to exclude the *Tartars*, and two fortify'd Cities with strong Garrisons, having their Peculiar Vice-Roy, and other Magistrates; *Canceu*, the Capital of the Province *Scensi*, and *Soceu*, which is divided into two parts; of which, the one is Inhabited by *Saracens*, who Trade there for Merchandize; the other by the *Chinese*, whom the *Saracens* there call *Cathayans*. Every Night the *Saracens* are enclos'd in their own City, in other things like the *Chinese*, subject to the same Laws and Magistrates. Neither may any Foreigner return to his own Country, who has liv'd there Nine Years. Every sixth Year Seventy two Commissioners come according to an Ancient Custom, to pay a kind of Tribute to the King: This the pretence, but the intent is to enrich themselves with Merchandize, as being maintain'd under that pretence, during their stay, at the King's Charge.

Into *Soceu*, *Goez* came at the end of the Year 1605. and there met with other *Saracens* returning from *Pequin*, who inform'd him of the Jesuits there residing; adding withal, that the King did not Sell, but pour'd without measure a daily allowance of Money into their hands. Which I mention the rather, to shew, that a Man must be sparing of Credit to *Saracen* Travellers, and Mer-

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chants. But *Goez* could not in a long time certifie these his Fellows of his Arrival, as being ignorant of the *Chinese* Names, and it was some Months Journey from *Soceu* to *Pequin*, and the Winter Cold is there very extream. However, in that bitter Season, they sent one of their Converts a *Chinese*, call'd *Johannes Ferdinandus*, who after a tedious Journey found *Goez* lying on his Death-Bed, when he brought him the Letters from the Society. Eleven days after he dy'd, not without suspicion of Poyson given him by the *Saracens*, to make themselves Masters of his Goods; Besides, that they have a Custom, that if any one Dies by the way, his Goods are shar'd among the rest. His Companion the *Armenian* was sent from *Pequin* to *Macao*, and thence into *India*; and being taken by the *Hollanders* in the way to *Sincapura*, was Redeem'd by the *Portugueses*, and return'd to *Ciaul*, where he still Lives, as our Author *Trigautius* affirms.

A RELATION

Of two *Russ Cossacks* Travels out of *Siberia*, to *Catay*, or *China*, and other Countries thereunto adjoyning.

TO our Lord Michaelo Fedrowich *Emperour and Great Duke of all* Russia, *your Majesties Vassals*, Evan Kooraskin, *and* Evan Kooboolitin, *do knock their Heads*, &c. *Lord, this present Year* 1619. *we wrote to your Majesty by a* Cossack *of* Tobolsko, Clement Oboshkin; *that there came to* Tobolsko *Ambassadours out of the Dominions of* Catay, *and from the King of* Altine, *with the People of* Tobolsko, Euashko Petlin, *and* Andrashko Madiegene, *and with them together do go to you Great Lord Ambassadours out of the Dominions of* Labin, *and the*

Altine Char, *from* Skiugia *with Presents, the which we dispatch to your Majesty with* Burnash Wickonoue, *the sixth of* July; *and before them we dispatch to your Majesty* Euashko Petlin, *and* Patoy Kizall, *by whom we sent to your Majesty a Letter from* Tambur *King of* Cathay, *and a Copy of the King of* Altine's *Letter Translated together with a Card and Description of the Places which way* Euashko Petlin, *and* Andrushko Madagene *pass'd from the Castle of* Tomao, *into the Dominions of* Cathay; *as also in what other Dominions they were. The Letter it self which came from* Altine Char, Labatharsham *carries to your Majesty. But as for the Letter that comes from* Cathay, *there is no body in* Tobolsko *who is able to Translate it.*

THE

THE COPY OF THE

Altin Charrs, *or Gold'n King's Letter to the Emperour of* Russia.

To the Lord, Emperour, and Grand Duke. The Gold'n King receiv'd your Letter. In former times (Great Lord) it came to my Hearing, that your Princely good Embassadors, sought out a way or passage to come to me; since which time, it is now thirteen Years; but then the People of Iskicgi, Tubents, Mattara, *and black* Kolmacks, *would not suffer your Princely good Embassadors to come to me. Since that time, ten of your Majesties People are come to me, and I have sent to you* Ickmen Kickenga, *to do Obeysance to your Majesty.*

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jesty, and see your Princely Eyes, whom your Majesty vouchsaf'd to do them Obeysance, and see your Princely Eyes. And to me, you sent of your Grace, three Cups of Silver, a Bow, a Sword, two Guns, and two Garments; all which your Princely Favours I have received, and what shall be proper for your Majesty from hence, I will furnish you with. I am farther to request of your Majesty, in regard the Embassadors do pass between us in a very miserable and poor Condition, by Reason there are now some small Wars between us and the black Co-macks, and for that there are but very inconsiderable Garrisons at Tobokko, *nor in the Castles of* Tomo, Turko, *or among the* Barban *People; now therefore if your Majesty will favour me, and defend me, with these People, from* Karakula, *and be pleas'd to enter into a War on your side, as I am engag'd on mine, that matter will be remedy'd between us, and all Kindnesses continue betwixt us. By which means and by your Princely Favour, Embassadors may continually pass between us.* Juan Furchan

Varchies

Varchies, and Andrei Turchan Varchies, conducted two of your Majesties Messengers into the Dominions of Cathay, according to your Majesties Command, and they are return'd to me again out of Cathay. Also (Great Lord) there is come to me, the Zurchad of Lahaia, and I have sent you together with my Presents, the said Turchan Labar, and Kitibacshij Anchaij, and with them ten Men, with two Men of Sirgos. By their Letter you will understand, that there is sent to your Majesty, three Leopards with their Claws, a red and yellow Damask upon a Gold Ground a piece of Velvet, and an Ambling Horse. And I am humbly to request your Majesty, if it be your Majesty's Pleasure to do the favour, to grace me for your own Honour, with a Garment of Cloth of Gold, and of divers Colours, fine Garments of fine Cloth, a Head-piece, a Shirt of Maile, a Sword, a Bow twenty Guns, a Flaggon of Gold, a Kettle of Silver, and five sorts of Pretious Stones, of each one, a Jennet, a Dwarf, with Workmen to make Guns and Powder, and two thousand

found Peace. Your Majesties Name is become Renown'd and Famous every where; therefore it is, that I do Reverence to your Majesty, because many Kings of many Countries have spread abroad the Fame of your Majesties Name far and near. And I request, that Embassadors may come and go between us; and if it be your Majesties favourable Pleasure, I desire you to dispatch these my Embassadors with speed to me back again.

Anno 1620. the 23d of *September*, in the Emperors Dominions at *Soldata*, a *Cosack* of *Siberia*, Nam'd *Euashko Petlin*, being Examin'd concerning his Travels, made the following Report. The last year, *said he*, being the Year 1619. the *Boyaren*, and *Vayvod Knez Euan Simonowick Koorockin* sent him from the Castle of *Tomo*, together with his Companion *Andrashko*, to conduct the *Altine* King's Embassadors, as also to enquire into the Kingdoms of *Cathay*. They went from the Castle of *Tomo* about the 9th of *May*, and Travell'd from *Tomo* to *Kirgis*, with much expedition, in ten days; in which *Kirgis* Reigns a *Kan*, who is subject to the Emperour's Majesty, whose Name

Name is *Nemi*, and who gave them Victuals and Postage. Through this Territory of *Kirgis* they Travell'd half a day together, and reaching to the Dominions of *Mutalla*, came to the *Altine* King, who gave them Provisions, allow'd 'em Postage, and dispatch'd 'em from thence. After which, they Travell'd through his Dominions for five weeks together, and reach'd the Country of *Sheremugali*, were Reigned a Queen call'd *Mancbika*, who order'd Provisions and Postage to be allow'd 'em. In this Country of *Sheremugali*, or *Sheromogula*, they Travell'd four days, and then came into the Dominions of *Catay*, call'd *Crim*, where stands a Wall built of Stone fifteen fathoms high, by the side of which Wall they Travell'd ten days, and saw several petty Towns and Villages belonging to Queen *Manschika*; but in all those ten days they saw no People upon the wall. At the end of those ten days, they came to the Gate, where lye very large pieces of Ordnance, discharging Shot as big as a Man's Head. This Gate is guarded by a Watch of three thousand Men, and Merchants come with their Goods to Traffick at the Gate, and bring their Horses to sell to the *Catay* Men; but are not permitted to come within the walls, except very few at a time. Thus their whole Journey from *Tomo* Castle

to

to this Gate, took up twelve Weeks, besides some days that they stood still; and from the Gate, to the great Empire of *Catay* ten days, and so arriv'd at the City or Castle of *Catay*, about the beginning of *September*; where they were lodg'd in the Great Embassador's House. During their stay in *Catay*, which was four days, they were Visited by a Secretary, attended by two Hundred Men upon Asses, well Apparell'd, and Entertain'd and Feasted 'em with Sack, and other sorts of Wines, and told 'em that the Emperour, or King *Tambur*, had sent him to know what Business had brought 'em into the Dominions of *Catay*. To which they made Answer, that their Great Lord and Emperour had sent 'em to acquaint themselves with the Dominions of *Catay*, and to wait upon the King of the Country: But the Secretary reply'd, that without Presents they could not be admitted into the King's Presence; and withal gave 'em a Letter, which Letter they brought with 'em to *Tobolsko*, and from thence they were sent with it to the Emperour's Majesty. They left *Cathay* about the Twelfth of *October*, and arriv'd at the Castle of *Tobolsko* about *Whitsuntide*, in the Year, 1620.

FINIS.

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BOOKS Printed for *Tim. Goodwin*, against St. *Dunstan's* Church in *Fleetstreet*.

MEMOIRS of *Emerick* Count *Tekeely* in Four Books; wherein are Related all the most Considerable Transactions in *Hungary*, and the *Ottoman* Empire, from his Birth, *Anno*. 1656. 'till after the Battel of *Salankement*, in the Year 1691. Done out of *French*.

The Life of *Lewis* of *Bourbon*, late Prince of *Conde*, digested into Annals; with many Curious Remarks on the Transactions of *Europe*, for these last Sixty Years. Done out of *French*.

Lex Parliamentaria, or a Treatise of the Law and Custom of the Parliaments of *England*. With an Appendix of a Case in Parliament, between Sir *Francis Goodwyn*, and Sir *John Foretescue*, for the Knights Place for the County of *Bucks*; 1 *Jac*. I. From an Original *French* Manuscript. Translated into *English*.

Politica

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Pollitica Sacra & Civilis, or a Model of Civil and Ecclesiastical Government; wherein, besides the positive Doctrine, the State and Church in general, are Debated the Principal Controversies of the Times, concerning the Constitution of the State and Church of *England*. By *George Lanson*, Rector of *More* in *Salop*.

An Enquiry into the Power of Dispensing with Penal Statutes; together with some Animadversions upon a Book written by the late Lord Chief Justice *Herbert*, Intituled *A short Account of the Authorities in Law*; upon which, Judgment was given in Sir *Edward Hale*'s Case.

A Defence of the late Lord *Russel*'s Innocency: Together with an Argument in the great Case concerning Elections of Members to Parliament; between Sir *Samuel Bernadiston* Bar. Plaintiff, and Sir *William Soams* Sheriff of *Suffolk*, Defendant; in the Court of *King*'s-*Bench*, in an Action upon the Case, and afterwards by Errour Sued in the *Exchequer Chamber*. The two last Wrote by Sir *Robert Atkyns*, Lord Chief Barron of Their Majesties Court of *Exchequer*.

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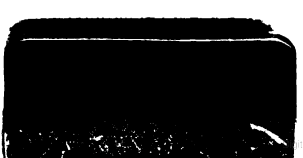

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